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T H E
L E T T E R S

Of the Renowned
FATHER PAUL,

Counsellor of State

To the most Serene Republick of *Venice*; And
Author of the Excellent History of the
Council of Trent.

W R I T T E N

To Monsieur *Del Isle Groslet*, a Noble Prote-
stant of *France*: The Learned Monsieur
Gillot, and others; in a Correspondence
of divers Years.

Paolo Sarpi

Translated out of Italian

By E D W A R D B R O W N,
Rector of *Sundridge* in *Kent*.

*A good Book never comes out too late. Fa. Paul, Let. LXXXVII.
The most sincere and faithful History of Things, is to be learn'd
from the Epistles of the Writers of every Age. Id. Let. CXXII.*

L O N D O N,
Printed for *Richard Chiswell*, at the Rose and
Crown in *St. Paul's Church-Yard*,
M. DC. XCIII.

THE

LETTERS

Of the Renowned

FATHER PAUL

Counsellor of State

To the most Serene Republic of Venice, And
Author of the Excellent History of the
County of Tyrol.

WRITTEN

To Monsiur De la Grasse, a Noble Protes-
tant of France; The Learned Monsiur
Gual, and others; in a Correspondence
of divers Years.

Translated out of Italian

By EDWARD BROWNE

Rector of St. Martin's Church

A new and corrected Edition, in two Volumes.
The first part contains the History of Tyrol, and the
second the Letters of Monsiur De la Grasse.

Printed for Robert Clavel, at the Rose and
Crown in St. Paul's Church-Yard, in
London. MDCXCIII.

To the Right Honourable

DANIEL,

Earl of Nottingham,

Principal Secretary of State to their
Majesties.

My most Honoured Lord;

IN the humblest Sense of Duty and Gratitude to your Lordship, I beg leave to dedicate to you my Translation of a Book, which I judg may be useful to the World at this time, for more Reasons than one: and I was the more desirous of prefixing your Illustrious Name to it; because whatever Good it doth in this Nation, it is all of it owing to your Lordship's former Kindness and Favour to me, when you were pleased to recommend me to your Incomparable Father (as I had been before recommended to your Lordship by my Lord's Grace of York, and my Lord Bishop

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of *Norwich*, that now are, and by two* excellent Persons more of your Lordship's Acquaintance) as a Man some ways fit to wait upon his excellent Brother, my Lord Ambassador at *Constantinople*, as his Chaplain, upon the Approbation and Acceptance of the Honourable *Levant-Company*, who immediately gratified my Lord Chancellor's Request. My Lord, I quickly found the Advantage and Blessing of my Voyage thither, in a most kind and indulgent Patron and Master, whose sweet and admirable Conversation was one of the greatest Happinesses of my whole Life, as he was a most accomplished Scholar himself, in all manner of good Learning, and took a singular Pleasure, when publick Business would give him leave, to converse with Men of Learning, and help those, by his wise Counsels, who had any Love and Inclination to it. And whilst I am speaking so publickly to your Lordship, I cannot forbear these Memorials of my constant Reverence and very great Obligations to your Noble Family, whom the Providence of God raised up to be my Friends and Benefactors. And here, my Lord, I must declare further, that amongst the rest of the Satisfactions which

* *Mr. Tho. Deth, and Mr. Ephr. Skinner, Merchants.*

which I had in my Attendance upon your Noble Uncle, it was a great Comfort to me, that He, that knew so much of the World as he did, and had search'd into the very Depths and Mysteries of Philosophy, had still the best of his Thoughts secured to the Service of God, and was a very great Lover of the Holy Scriptures, and of every good thing. He had a particular Concern for preserving and defending the Reformation of the Church against all those sly, and crafty, and powerful ways that he knew full well were used to weaken and supplant it. He charged me, my Lord, to read over *Orthuinus Gratius's Fasciculus rerum expetendarum*, (as I have taken publick Notice elsewhere) and I did not only obey him therein, but, I think, have brought many others acquainted with that Book. Another Book he commanded me to read over and consider, which is this, which I now present to your Lordship's View in our own Language; a Book that his Excellence had a very great Value for, as he was a great Admirer of all Father *Paul's* Works, from that convincing Strength of Reason, that curious way of arguing, and all the other Vertues and Ornaments which have so mightily endeared this wise and good *Venetian* to all considering and impar-

tial Christians, that know what *Peace* and *Truth* truly are.

My Lord, I am sensible how little time your Lordship has to spare for reading such Letters as this sorry one of mine is ; or indeed those brave ones that follow : but if your Lordship should get an Hour of Rest and Freedom from the toilsom Cares of *Publick Affairs*, which create you so many wearisom Days and restless Nights ; it may be, there may be something in the Book that may divert and refresh You ; at least I hope there will be so. And with the same Hopes that Father *Paul* may do Good here in this Book, as he has done in other of his Works ; I must interrupt your Lordship no longer, but resolve to make up in my heartiest Prayers to Almighty God, to direct, assist and prosper You in Your weighty Business, what I cannot say any further, than that I am,

My Lord,

Your Lordship's most humble,

and thankful Servant,

EDWARD BROWN.

THE
PREFACE
TO THE
READER.

Courteous Reader ;

IT may be, upon the great Credit and Repute that Father Paul has most deservedly with religious, wise and learned Men, that know how to value his Worth and Excellence, you will be so eager to know what there is in these Letters of his, which I have made ready for your Perusal, that you will skip over Prefaces, and every thing else that stands in your way, between this and them. And truly upon that Account, I could have been as well contented to say what I have to say about these things, at the further End of the Book, and to wait upon you there, but that a Preface must be what it is called, and cannot change its Place without changing its Name ; though a very excellent * Person, and a very good Friend of Father Paul's, was once of the Mind, that a Man could not well

* Dr. Donne, in his Advertisement to the Reader, before his *Pseudo-martyr*.

well be called a Reader, till he had read a Book over ; and did therefore design, he says, to have met his Reader at the End of his Book, and there tell him what he had to say about it.

And if you should really do thus, you are welcome to begin where you please ; only be so kind, as to call in here as you come back, and let me tell you a few things about this excellent Person and these Letters, and others, which you ought to know, sooner or later, for your better Acquaintance with them.

But if this Conceit of mine should chance to stop you a little here, and tempt you to stay till you come fairly to the Letters ; I hope that besides the Conquest of your Impatience, you will find somewhat that may help you to read them with better Judgment, and a more settled and pois'd Expectation.

Most Men that love reading, are much delighted with the Letters of wise, and learned, and ingenious Men, because there are oftentimes such things in them, as are not to be expected in Writings of another Nature ; occasional Discoveries of the freest, and choicest, and truest of their Thoughts, about things extraordinary ; besides the common Exchanges of Friendship, Respect and mutual Civility, variously, delightfully and emulously expressed : and we love to hear News from foreign Parts, especially from Persons of good Understanding and Knowledge : and there is a pleasant Variety of Matter in such Papers that is very instructive ; and Men that have any Relish of useful Knowledge, are glad to correct or measure their own Judgment and Understanding by those of others.

Some Men have thought it a piece of Pride and Self-conceit, to keep Copies of their Letters, and therefore took their last leave of them, when they sent them to the Post-house ; but others that knew the worth of those

those Persons that penn'd them, have made amends for that Neglect, and have carefully preserved what they made no Account of.

Most of the Business of the World has ever been done by Letters, as the only way that Men have to manage it by, when they cannot dispatch it Face to Face. So Religion likewise, and Learning, have been greatly advanced and improved by the same Way and Method; and we should have been at an ill pass, if we had not had the Letters or Epistles of holy and good Men, to assist us in both. It was the way, we see, that the Holy Spirit of God was pleased to make use of, for the Benefit and Furtherance of the Churches of Christ, a great part of the New Testament consisting of the Letters or Epistles of the Holy Apostles and Apostolical Men, as they were soon collected by the Church, that declared them to be what we believe them to be, and what they were, without that Declaration, sacred and divinely inspired Writings. Nay the whole Bible is called by St. Augustine *, God's Letters of Advice sent from the Holy City above, to show us how to live: And what is the holy Scripture, says St. Gregory †, but an Epistle of Almighty God to his Creature?

How glad have all learned and good Men been to meet with St. Polycarp's Collection of St. Ignatius his Epistles, and St. Clement's, which had lain hid so many Ages before this, or been spoiled and corrupted by all that riff-raff Stuff which the Folly, and Negligence, and Depravity of elder times in both Churches had thrust into them, and given out to be theirs?

There is in Eusebius (lib. 1. cap. 13.) the Copy of a Letter said to be written by our blessed Saviour him-

* In Concione 22. de secunda parte Psalmi XC.

† Epist. lib. 4. Epistola 46.

himself to Agbarus King of Edessa, in Answer to one of his, and to be carefully preserved amongst the Records of that City of his Residence, where this Author says he found it, and translated it out of Syriac into Greek. Any Christian would highly value such a thing, if it could be proved genuine; but Eusebius might be imposed upon in the thing: and Erasmus bestows an angry Word upon it in his Preface to those spurious Pieces in the fourth Tome of St. Jerom. See Crakanthorp of the 5th General Council, p. 346. The Spirit of Error and Delusion took up that way to hurt and corrupt the Church, which God himself and his true Saints had used for the planting and confirming it. Hence came those Letters that were said to be written by St. Paul to Seneca, and by Seneca to him: that Letter which passes for the blessed Virgin Mary's to St. Ignatius, and St. Ignatius's to her, in most Editions of that holy Martyr's Letters; and that which the same blessed Virgin is said to have written to the Citizens of Messina, wherein she is made to promise them to be their Protectress upon their embracing the Faith of her Son: a Copy of which was pasted over every Door of the City in a large Print, when I first knew that Place: and it is publicly contended for, as true and genuine, by divers Authors of the Roman Church.

What a fine Parcel of Decretal Letters of old Popes have we fobb'd upon us by the crafty Men of that Church, to justify all the Errors, and Innovations, and Tricks, and Pretences, that they now stickle for? Nay they are taught in the * Body of their Canon-Law, that these Decretal Epistles are as authentick as the Holy Scriptures themselves, and as good as any
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* Decret. Gratiani Distinct. XIX.

of St. Paul or St. John ; and there have not been wanting such lewd and wicked and blasphemous Men amongst them, that have strangely censured the Person and Writings of the holy Apostle St. Paul, the chosen Vessel of God, and the Apostle of the Nations ; for so Sir Edwyn Sandys * in his Travels abroad, tells us he found : Some parts of Scripture, says he, as St. Paul's Epistles, they are so jealous of, and think so dangerous, that by Report of divers (for my self did not hear it) some of their Jesuits of late in Italy, in a solemn Sermon, and other their Favourites elsewhere in private Communication, commending between them St. Peter for a worthy Spirit, have censured St. Paul for a hot-headed Person, who was transported so with his Pangs of Zeal and Eagerness, beyond all Compass, in sundry of his Disputes, that there was no great Reckoning to be made of his Assertions : yea he was dangerous to read, as favouring of Heresy in some Places, and better he had not written of those Matters at all. Agreeable to which I have heard other of their Catholicks deliver, that it hath been heretofore very seriously consulted among them, to have censured by some means, and reformed the Writings of St. Paul ; though for my own part I must confess I can hardly believe this, as being an Attempt too too abominable and blasphemous, and for these times also too desperate a Scandal. But howsoever, he of all other is least beholden to them ; whom of my own Knowledge and Hearing, some of them teach in Pulpits, not to have been secure of his Preaching, but

* *Europa Speculum*, p. 165, 166. Edit. Lond. 1638.

but by Conference with St. Peter, and other of the Apostles ; nor that he durst publish his Epistles till they had allowed them ———. *All this is modestly expressed by that very learned and worthy Gentleman ; but they know nothing of the Spirit of Popery, as it has been improved since by the Jesuits, that (besides all this abominable Usage of that incomparable Apostle, for leaving something behind him concerning St. Peter's irregular walking, in the second Chapter of his Epistle to the Galatians, which proves a great Rub to their Doctrine of Infallibility, and Supremacy ; and concerning Anti-christ, in the second Chapter of the second Epistle to the Thessalonians ; which makes them afraid that their Religion is no better than it should be) do not know how vilely and coarsely they speak of the whole sacred Word of God, when it is brought to witness against the Trumpery of their idle Traditions. They call it a * Nose of Wax, and the old Canary-bird*

* *Censura Catechismi Joh. Menhemii per Colonienfes, p. 112. Edit. Col. 1582.* Which was done by the Jesuits in 1560. and then first publish'd : and it occasioned one of the best Books against Popery, that is extant, i. e. *Chemnitii examen Concil. Trid.* for as soon as ever the Jesuits had shewed their Desigus in Germany by that very *Censura Colonienfis* ; *Chemnitius* wrote a smart Book against it in 1562. (reprinted at Strassburgh in 1601.) with the Title of *Theologie Jesuitarum præcipua capita* ; which giving great Content in Germany, the Council of Trent took notice of it, and ordered *Andradus* to answer it ; which he did as well as he could, in his *Explicationes Orthodoxæ* ; which was followed by *Chemnitius's Examen* ; which has been a Bone for them to pick ever since : and the Jesuits found themselves so maw'd by that little Book written against their *Censura Colon.* that one would think that in the Edition of it, which I quote, they have mended several things from what they were in the Edition of 1560, and left them out in this, as is plain by comparing this Edition with what *Chemnitius* lays to their Charge in his *Theologie Jesuitarum, &c.*

bird † Melchior Canus has a pretty Note to the same Tune. There is nothing commoner amongst them, than when they are pinch'd with a plain Scriptural Argument, to say, that the Scripture is a leaden Rule, a dead Letter, a Book that has received all its Authority from the Church; as if God must be beholden to the Pope for making of his Word Law. The meaning of all this is so very plain, and so directly contrary to the Doctrine of the Primitive Church, that was ever pressing People to the Study of the Holy Scriptures, and a Dependance upon them alone for all Matters of Faith and good Life; that nobody shall need to wonder at such a strange Word of Pope Paul the 5th, which this Book acquaints us with (in Epist. 25, 26.) that that Preaching of the Scriptures (which Father Fulgentio was reported to do so constantly in Venice) was a suspicious thing; and that he that will needs keep so close to the Scriptures, will quite ruine the Catholick Faith. And I think he never spoke a truer Word in all his Life. But for these Decretal Epistles, which have occasioned this Digression; some honest Men of that Communion own them for an old Reverend Cheat: Casimir Oudin, for one, in his Preface to his Supplementum de Scriptoribus à Bellarmino omissis, printed at Paris, 1686. where he says that David Blondel did detect the Imposture of these Epistles to the World; and that all learned Men are now of his Mind. And the Cardinal of Cambray *, Peter de Alliaco, did long ago complain of the Canon-Lawyers magnifying the Decretal Epistles for as good a Book as the Divine Scripture; and accuse some

† Lib. 3. cap. 2. Locor. Commun.

* In Appendice ad Fasciculum rerum, &c. p. 515.

some of them of such a lewd *Veneration* to that old Fardel of Lies, that they could not forbear to blaspheme the Word of God, when it came in Competition with it.

The Letters of the *Holy and Ancient Christians*, when we can have them uncorrupted, and such as they really did write, are of very great Use in all Purposes of Religion. The Church has a Treasure in those of St. Cyprian, St. Ambrose, St. Augustine, St. Jerom, and those of all Ages, till Monckery and Superstition came in, with their whining Nonsense and supercilious Clamour, to domineer over true substantial Piety, and place Religion chiefly in humane Inventions and idle Ceremonies. We bless our selves in the Epistles of Athanasius, Gregory Nazianzen, St. Basil, St. Chrysostom, and all those holy Fathers of the pure and Orthodox Churches of the East, that imployed their Parts and Talents in opposing those wicked Heresies of the addle-headed Greeks, and the licentious Lives of those cruel and debauched Nations, which did then so desperately defame Christianity; and help at that Distance to bring those Judgments upon them, which hung over their Heads at the first Appearance of that vile Impostor of Arabia; under the Scourge of whose Blasphemy their Nation doth still smart. Nay there is hardly any ancient Christian Letter that has been yet publish'd, but I believe some good Use may be made of it. There is abundance of them to be heard of, in all Ages; and we learn somewhat or other from them, either about the Customs of ancient Times, or the way how the Church was governed, or the Tricks which were used to oppress it, or the Counsels and Remedies which were proposed to preserve it; or some other thing that one Christian wrote to another, about
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the State of *Affairs* in his time. And just as things have been amongst *Christians*, so they were amongst those that either lived before *Christ's* time, and could not be *Christians*; or those that lived since, and would not be so: learned and wise Men amongst the *Gentiles*, have still kept up the Commerce of Letters for the Advancement of what they accounted sacred, or for the Propagation of their *Sects* and *Opinions* in *Philosophy*; or the Maintenance of common *Friendship* and *Civility*; or sending *Requests*, *Chidings*, *Congratulations*, *News*, *Compliments*, or the like, according to the Variety of *Subjects*, which all *Nations* at all times, ever since the way of communicating one *Man's* Thoughts to another at a Distance (which the poor *Indian* thought to be an Art of the Devil) by Letters and *Missives*, has been made use of, have practised, according as they have had occasion; by which means publick and private *Business*, *Matters of Trade*, *Ingenuity* and *Learning*, all *Improvements of Language* and *Arts*, and whatever has been either necessary or ornamental to the common Good of Men, have been carried on hitherto; and so are likely to proceed to the End of the World, unless Men can find out (what has been formerly talk'd of, and is now on foot again) a new way of understanding the Minds of their absent Friends. I know not how nor to what End, unless it be to mortify the Sale of Pen, Ink, Paper, and Wax or Wafers, which I expect to hear of compleated, when all *Posthouses* are declared useles, and all *Carriers* throw up their Trade.

I do not question but that the Loss of many curious Letters of brave and worthy Men in all Ages, has been a great Hindrance to all pious and commendable Studies; any more than I do, that many thousands of

those we have, in all Languages, had better have met with their Fate (this of mine, it may be, for one, some will say). But 'tis well we have those good ones that we have. It was a good piece of Service to Learning, that old Aldus did in collecting those Letters of six and twenty ancient Greek Philosophers and Orators, and printing them almost 200 Years ago at Venice; which have since been inserted in the Works of their several Authors, or mended and commented upon, in other Editions of learned Men since his time. And for the Latin Gentiles, we have reason to esteem those Letters of Tully, Seneca, Pliny, Symmachus; not forgetting those of Horace and Ovid. There's no living without Letters; they have been always a good Part of Mens Pleasure, as well as Business; and Friends must converse together one way or other.

Whilst I have been thus tediously talking of Letters in general, for ought I know, you have given me the slip, and are got somewhere else; but 'tis all one if you have, you will read this some time or other. But to come a little nearer to our Business; let me only tell you that this part of the Age has been happy (how miserable soever in other Respects) in the Publick Knowledg of many great Mens Letters. We have one huge Volume of the Theological ones; another of Grotius's, another of Launoy's, another of Vossius's, another less one of Camden's and his Friends; besides those of the Cabbala, and divers others that I could name. Inasmuch that it is become fashionable to put out Letters; and the Custom of the times will make some Apology for these of Father Paul that I now publish. But you will need no Apology, I think, for them, when you come to read and consider them. And there is none of those
brave

brave Men, whose Epistles I have mentioned, but what was a great Admirer of Father Paul, (as you will partly see by and by, and may easily find in other Places) or would have been so, if he had had the good luck to know him.

These Letters of this wise and excellent Person, which you have read, or are going to read, have been highly valued by many great Men that have read the Italian Edition of them; they have displeased some, (and who they are, you will soon find out, if you do not know already) but they are Men whom we Englishmen above any other Nation in Europe are the least bound to gratify; for the same Game they were playing a while ago here, that they plaid so successfully in France, to the great Grief of Father Paul, and all good Men of that time, and since.

The Pains of translating a Book is (as a very * learned Man says of it experimentally) a tedious and inglorious sort of Drudgery; and there is nothing but the Use and Profit of such a Work to encourage a Man to it. This Prospect makes such an Undertaking easy, and takes off a great Part of the Toil. I confess, I was greatly satisfied in the Substance of these Letters; and that made the Translation of them appear so little troublesome, that I found it a good Divertisement, and was sorry that my Work was done when I came to Menino's Ode, (for I think verily they are those mentioned in Letter VIII.) and I doubt not but abundance of brave English Souls will be highly satisfied with the Freedom and Ingeruity, the Wisdom and Truth, the Judgment and Sincerity of this great and noble-spirited Man, that as he re-

ceived much Advantage * from Englishmen, so has return'd it to them by the Copies of his History of the Council of Trent, and that of the Venetian Controversy with the Pope, sent first hither to be published, before any other part of the World. And the Hopes of benefiting my Country, added to the Pleasure I took in translating these Letters, made me quite forget the Labour and Toil of my part in them.

Father Paul in one of them says, that still as he received Monsieur Grosnot's Letters to him, he made away with them, for fear of the worst : but he says in another, that his intimate Friends, when the Courier miss'd coming to Venice in due and ordinary time, were so in love with the noble Bayly's Letters, that they made him read over his old ones to them, when he had none fresh to impart to them. So that it seems the Father burnt those of Monsieur Grosnot that might prove dangerous either to the Writer or Receiver. There is no Hurt in this : but it were to be wished that we might have all that is possible of the counter-part of this noble and generous Correspondence ; that we might know how things went at Paris as well as we do how they went at Venice, Rome and other Places, during this Intercourse.

However it has happened well that Monsieur Grosnot did not serve the Father's Letters as the Father serv'd his, but preserv'd them carefully for the Good of Posterity ; when he should have no need to fear the Skowls of the Court, nor the Father the Stilletto's of Rogues and Murderers.

A Man writes to his Friend what he is not willing all the World should see ; but if he be a gallant Man, he

* See Sr. Henry Wotton's Remains, p. 330. Edit. 1672. and Sir Tho. Pope-Blunt's Testimonies of the Fathers, in *Censura Scriptor.* and divers Places of this Book.

he writes no more than what consists with Truth, Justice and Integrity; and then 'tis not a farthing matter who sees it, when he is dead and gone: nay there are some secure Parts of Truth that are best divulged that way; and so many Men have done to shew it.

The Father says it more than once in these Letters, that however God might permit those base Men that thirsted for his Blood, to dispatch him or injure him, He should do them that set them on work, more Mischief after he was dead, than ever he did, whilst he was living; and who knows but that Monsieur Grosset bad a mind to make him as good as his Word, by securing these gallant Letters?

There is oftentimes a higher Reason to be given for bringing such things as these to light, than a mere Respect of Friendship, or a humane Care of saving the Papers and Writings of valued and worthy Friends, though written under the secretest Confidence and closest Privacy. In all these Letters and the Freedom that is used in them, there is not a Syllable that touches the Secrets of the Republick. The Father was a down-right honest, as well as a wise and learned Man; and he was no freer of his Thoughts, than what consisted with his Place and Dignity. As for his Freedom about things of Religion, we will talk of that by and by, when we come to see what his Enemies say of him, out of Envy and Partiality. But for other things, there is as little offensive in them, I should think, as can well be, considering those times, the Designs that were then on foot, the Persons who carried them on, the worthy Gentleman that he corresponded with, the manner he did it in, and his own searching inquisitive Temper, and his great Wishes for the Peace of the World, and the Happiness of all Nations.

And if we are told some things in these Letters; which the Father never expected would be made publick; and others, that we can learn no where else but here; and others still that will open our Eyes to teach us to take heed of our selves; 'tis past my Skill and Cunning to find out a Reason why these rare Thoughts of so extraordinary a Man should be lost and unknown to the World; as many other things of his will be, through the high Value of those that keep them private to themselves.

And surely the Gentleman that first published them in Italian, was no more than even with the Jesuits, and others of the Roman Clergy, that made a huge Clutter and Noise in the World at the taking of those Letters by the Imperialists at the Battel before Prague, Novemb. 8, 1620. when they lighted upon the Prince of Anhalt's Cabinet amongst the rest of the Booty, and published Pieces of the Letters of his Friends and Confederates with most odious Reflections and Aggravations, under the Title of *Secreta Principis Anhaltini Cancellaria*, without putting their Names to it, or the Place where it was printed, in MDCXXI, which we of this Nation have particular Reason to think of, for the Intrigue-sake, that looks as if it was first laid to make the Prince Elector King of Bohemia, and then give the Emperor a Colour of invading him and his Territories for his accepting of the Crown; which was a-planning ever since * Francis Broccard knew the Projects of the Roman Court.

The surprizing of those Letters made the Jesuit overjoyed, and they got them to be printed, out of an ill Design to all the Reformed Churches; as the Protestants

* Appendix ad Fascic. p. 871, &c.

restants of Germany make it appear in their several
 * *Answers to that Book, and another that was written*
at the same time by one of those Politiconi, that
disguised himself with the Name of Theonestus Cog-
mandolus: and Aubert Miræus † at the first News
of these Letters being taken, could not forbear to
write a Gazette upon it, (for the Discourse is no more)
and shew his great Joy at it, and commend that
Non-nemo (as he calls him) that published the Can-
cellaria in such a disgraceful manner. Though they
had all of them better have held their Tongues; be-
cause the ill Usage of so many Protestant Princes and
People made the noble Dr. Camerarius (for || Gro-
tius says he was Author of the Book) return them as
good as they brought in his Cancellaria Hispanica,
published at Freistadt, in 1622. shewing all the se-
cret Transactions of those times, as they were managed
by the Pope's Nuncio and his Allies, in their own Let-
ters and Negotiations; in which you will find divers
Persons imployed for the Oppression of the Prince E-
lector, and the Overthrow of the Protestant Religion
in those Countries, which are mentioned ten Years be-
fore in these Letters of Father Paul, to do the same
Work in other Places. And indeed who should be
fitter for such Work, than they that are used to it,
and know the Trick of it?

There has been something owing to these Men for
 some old Letters full of Lies and Stories, finely ja-
 pann'd and varnish'd over in handsom Latin, by John
 Peter Maffei, concerning their Feats in the Indies;

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* *Mysterium Iniquitatis, Justinopoli, 1622.*

† *In Auctario Commentarii de bello Bohemico, Col. Agrip.*
 1622.

|| *In volumine Epistolar. pag. 397.*

where they made nothing to convert a hundred thousand Infidels at Goa, Tana, Cochim, and other Places in a very little time, as * Andradius gives us to understand by Letters to the King of Portugal ; which would have been as considerable a Miracle as those of St. Francis the Third, or Xavier, in raising the Dead to Life again, or any of those strange things that he is said to do in those Japan Letters, or Acoſta's Commentary that goes along with them : but that this Andradius has himself spoiled the Credit of that huge Conversion, by † telling us that those Indians did religiosissime colere atq; venerari, i. e. most religiously worship and venerate the dead Body of Francis Xavier ; that, he says, was miraculously preserved from putrifying, (though if a Man had been by, 'tis a thousand to one but he might have discovered the Use of some of those strong Oriental Spices or Druggs, or some other Art to save the Miracle.) This was a special sort of Conversion to bring Men from worshipping and praying, and kneeling to Stocks and Stones, to do it to a dead Carcase, and that too before the Man was canonized. But let them manage Japan and the Indies as they please ; Father Paul will watch their Waters in Europe, and save us the Labour of sailing thousands of Leagues to disprove them there, by shewing us their Tricks and Juggles here ; and Monsieur Grosſot del Isle will do all he can to preserve what he writes ; and the unknown Gentleman that published these Letters in their own native Language, will do all he can to let Italy know them ; and I do all I can to let this Nation also know them ;
and

* Orthodox. Explic. pag. 44, 45. Edit. Col. 1564.

† Ibid. pag. 46.

and offer you some Conjectures how they came to get abroad; and some good Reasons to believe that they are indeed his Letters, whose they are said to be.

It is not only Father Paul's Word, that the truest Account of things is to be learn'd from the Epistles of Men that lived in those times when they were transacted: but we have the Word of a late Pope of Rome, to justify it (always, provided that he never means such as the Japan-Letters are.) For when Luke Dachery was so commendably employed in collecting the ancient Letters of Ecclesiastick Writers, and publishing them in the many Volumes of his *Spicilegium*; Cardinal Bona writes to him a Letter from Rome, and tells him for his Comfort, that the * Pope (who was Alexander the 7th) did highly commend his Pains in getting together those Epistles, and gives this Reason for his Satisfaction in such things, That Epistolar History is the surest History of any. And I do not doubt but that every Man that here sees the Relation of so many notable Passages of those times, will find that Word true, by confronting them with other Historians that then lived, and committed to Writing what was notoriously known of these Matters; and indeed the exact understanding of these Letters will depend upon, and make Men consult the Histories of several Nations in those times that they refer to.

It had been well if that Person who first published them, and dedicated them to the Duke of Brunswick, and wrote that smart Preface to them, (which he adorned

* The whole Letter is extant in Monsieur Colomies's Edition of St. Clement's Epistles to the Corinthians, at London, 1687. amongst those *Epistole singulares*, which he there inserts at pag. 235.

dorned by those witty things which Father Fulgentio, in the Life of Father Paul, did first say of him) had but told us his Name, and where he found these Letters: but these things he was willing to conceal, for Reasons best known to himself. And so we must make the best Conjecture we can about them. The Italian Copy seems both by the Print and Paper, to come from Holland; and there we hear of one Dr. Andrew Colvius, that was a curious Collector of the secret Papers and * Letters of Learned Men; and this Man published Father Paul's History of the Inquisition, and the Articles of his Faith, in Latine, at Rotterdam, in the Year 1651.

But what of all this? This, you will say, doth not prove that he was the Man that either had any of the Father's Letters, or publish'd any: 'Tis true it doth not; but then we must seek a little further, and see if Books will afford us any other Evidence or Probability for it. And so I must desire you to turn to Monsieur Colomies's Opuscula, printed at Utrecht in the Year 1669. where in his Recueil de particularitez fail l'an MDCLXV. pag. 110. he has this:

“ — Being gone to see Mr. Colvius at Dort, a
 “ very learned Divine, he made me go up stairs in-
 “ to his Library, which was curious enough, where
 “ he shewed me a Quantity of Letters in MS. of
 “ Father Paul, Father Fulgentio, Scaliger, Casaubon, Marnix, Junius, and others: there also
 “ I saw Hadrian Junius's Animadversa, with the
 “ Additions of his own Hand. He told me he had in
 “ his keeping, a Work of Father Paul's, intituled,
 “ Arcana Papatûs, which was not finished. — Well!

but

* See Andrew River's Works, Vol. 2. Rotterdam, 1652. pag. 892.

but all this doth not yet prove that Dr. Colvins's Collection was that of these Letters, nor that he publish'd them. Right again: It only proves that he had Letters of Father Paul's; and neither you nor I can tell but that these may be the same. When Men will not tell their Names, who can help it if it be a hard matter to find them out? He was a great Lover of Father Paul's Pieces, and he might be so lucky as to get these Letters from the Heirs of Monsieur Grosset, or his Friends; nay, or Father Fulgentio himself might put him into the way of getting them into his Hands, and advise him privately to publish them, (though when he comes to mention the Correspondences that Father Paul had with the bravest Men and best Scholars of his Age, in the Account of his Life, he does prudently conceal this particular Commerce with Monsieur Grosset, though he knew it, and had often a hand in it) without telling the World where he had them: or, it may be, Father Fulgentio himself had retrieved these Letters from France in those dangerous times, and might give them to Dr. Colvius. Now that Father Fulgentio and he saw each other, and were together at Venice in the Year 1625. is plain, by a Letter of that excellent Person, very well known among Scholars, * George Rataller Doublet, to Gerard John Vossius, wherein he says, That though he could never get to the Speech of the most illustrious Dominico Molina, (who was the Person so often mentioned in these Letters, and cried up for one of the most deserving and accomplish'd Gentlemen of the Age, by † Grotius especially, who made a Copy of Verses upon his Death, in Latine and Greek, when

* In secunda parte Epistolarum Vossii, &c. pag. 38.

† Epistolar. pag. 858.

xxviii The Preface of the

he was the *Sweedish Ambassador at Paris*) by reason that no Senator of the Republick can have any Conversation with the Families of Ambassadors of other Nations, (and this *George Doublet* lived at that time with the *Dutch Ambassador at Venice*.) Yet he says, he had free Access to *Father Fulgentio* (though he was acquainted with most of the Republick's private Managements) several times, and had Liberty to talk what he would with him: and in the Postscript of that Letter, he tells *Vossius* that *D. Colvius* presented his most humble Service to him. Now it is but fair and reasonable to imagine, that this *Colvius*, being so curious a Person, and so desirous of the Acquaintance of such Men as *Father Fulgentio* was, might be with *Mijn heer Doublet*, when he waited on the Father, and be presented with some things more than ordinary, upon the Knowledge of who they were, and the Value they expressed for the Memory of *Father Paul*, as divers English Gentlemen, that I shall tell you of hereafter, were, upon the same Reason and Obligation.

All this, you will say, is but Conjecture: true; I offer it for no more, and do acknowledg that what might be, might as well not be: and because I know the World is very large and wide, and a Man may much easier miss the Place and Person from whence these Letters first came to us, than hit either of them within 500 Miles; 'tis best at present to quit that Point, and leave it to further Search and Inquiry, and Men of other Nations, who, it may be, will in time shew us the Certainty of all these things.

Anonymous Writers, when they hide themselves, out of pure Modesty and Humility, or a Sense of Danger, are to be excused: but if their Books be good, nay very bad, they do but create a greater Curiosity

in Readers, of knowing who they are, as is seen in divers Places of these Letters. There is a great deal of piddling Work in searching after the Knowledge of them; and after all, 'tis as good looking for a Needle in a Bottle of Hay, as looking to find them out. The Jesuits of Paris were extream busy in the Inquest after the Author of *Anti-Coton*; but Peter du Moulin, who was * the Man, had more Wit than to tell them, or let them know it at that time: and the Gentleman that put that Book into English, and only signifies his Name by G. H. (perhaps meaning Geo. Hakewell, a famous and worthy Man) was hugely mistaken in thinking that this Book was written by a † Roman Catholick; though many of that Religion did not only very honestly write upon the same Subject, but turn'd Protestants also upon the Horror of that execrable Parricide committed upon that great King, Henry the IVth; Bochell for one, that collected the Decrees of the Gallican Church; and divers Noblemen and Priests for others, that abjured that Religion, whose Recantations were translated into English, and published here at divers times.

So the Burea, mentioned in Letter VIII. was || Innocent Gentilet's Book: Pasquier's Catechism was that which we call the Jesuits Catechism, printed in English not long since. The Review [of the Council] was Monsieur Ranchine's, translated by learned Dr. Langbain. The Acts [of the Council] might well be those published at Antwerp, in 1547. containing the Decrees and Speeches of the Coun-

* See Dr. Bates's *Vite Selectorum*, pag. 705. and Bishop Barlow's *Brutum Fulmen*, pag. 196. in the Margin; and p. 203.

† See G. H. his Advertisement to the Reader, at the End of *Anti-Coton*.

|| Biblioth. Thuana, p. 182. Part I.

Council of Trent, to the 5th Session, or one with that Name, and Notes added to it, which is forbidden in the Index Expurgatorius; or, which I should rather think, that Book which was printed at Paris in 8°. 1607. with the Title of Acta Concilii Trid. a remarkable Piece of which is quoted in a Book that shews the Design of the Roman Church as much as any, and bears the Title of Roma irreconciliabilis, in 4°. 1621. Here's a whole Knot of good Books, all together in this VIIIth Letter; and the meaning of the Father's Perusal of them, and what he says further about such things, and declares that he had been employed about the like, is a clear Instance of his own Pains in the History of the Council of Trent, which set the World a wondering and guessing who should be the Author of that Book, as much as any Book that ever was printed; and made those that knew the Secret, laugh heartily at the blind Archers that shot their Conjectures so wide from the Mark; till the Spies of the Roman Court made such a Discovery, that it was shew'dly to be suspected that Father Paul was the Man that wrote it; and therefore when the Prince of Conde did so besiege the Father's Convent to get a Sight of him, and speak with him, which he could not do without leave from the Senate; and asked him amongst other intriguing Questions, Who was Author of the History of the Council of Trent? the Father (who was too wise for the Prince) told him only, that the Gentlemen of Rome could easily inform him of that Matter.

But I must not hazard your Patience, good Reader, any longer. If Men will not be known, at one time, we must save our Thanks and Commendation till they get into a better Humour, another.

The great Point that now remains, is to prove that these Letters are Father Paul's, and no other Man's else whatever.

And here you must not demand of me such Demonstration to prove the Point, as we all have that they were first printed in Italian, and now in English: No, this is not fair: I was neither by Father Paul when he wrote them, nor did I see the Delivery of them by his Order to the Courier; nor do I know his Hand when I see it: but they that did know it, must appear and tell their Story, how they are sure that these Letters were his; and their Evidence will be the stronger, because they are his professed Enemies; and though they do not only say and prove them to be his, but make strange Inferences and Deductions from them, yet we must only make use of their Testimony as good in Reason and Argument, and leave their lewd and silly Inferences to themselves, as things that they are concerned in most, and not we, any further than to shew that the poor Men would say something, if they could, but have perfectly missed their Aim in what they levelled their Arguments at. Now besides the many Instances that there are in these Letters, to shew that he was a very wise Man, and a very knowing one, that wrote them; and that the most material things in them could come from none other Place but Venice, and are most highly probable by all Signs and Tokens, by all Circumstances and Relations, to be written by no other Person in the World but Father Paul, or some that he dedicated them to, (as, I believe, will appear to any impartial and considering Reader) besides all that Spirit and Courage, and Freedom, and way of arguing that is evident in all Father Paul's Writings, to distinguish him as much from other Men, as Bellarmine and he were unlike in their

Faces and Tempers, which is so plain and clear in these Letters; let us turn to Cardinal Pallavicino's History of the Council of Trent, (which is the Spight-History to that of the Father's) and see what he says of these Letters. The Cardinal therefore, in the long and tedious Introduction to his History of that Council, makes it his Business to weaken the Authority and Credit of Father Paul's History, by divers Artifices and Tricks, knowing well what a huge Service it would be to the Roman Church, to get that Council (which has nail'd and fastned all the Abuses thereof, in Power, Doctrine, Rites and Government, so close to the Pope and his Chair, that as long as that Council stands firm and tight, there can be no Amendment of any thing amiss in it) freed from those Prejudices and Imputations of base and crafty Dealings, which were used to make it look like a Council, and act like one. Father Paul had a very religious Soul, and was a mighty Lover of the Holy Scriptures, (as you will see in his Life) and was a Man of great Reading, and very large Conversation with all serious, wise and judicious Men, that either came to Venice from other Parts, or were born there. These things did naturally breed in him a greater Freedom of Mind, and a more ingenuous Sense about things of Religion than is commonly found in a Friar, that has nothing but his Mass to say, his Missal to read, and his Money to take, and to damn all other Christians under the reproachful Notion of Hereticks and Infidels. The Father being thus divinely qualified and fitted to befriend the Truth and Justice of Religion, and knowing how much the Interests of both were wrong'd by the Corruptions and Tyranny of the present Church of Rome, established into Law by the Council of Trent, saw he might do a great Piece of Service

Vice to the Church of God, by looking narrowly into the Intrigues of that Council, and discovering all the Managements of the Roman Court, that influenc'd it according to their particular Designs and Humours. And lighting upon many curious and authentick Records and Evidences of the Transactions of that Council, sets himself closely and heartily about the Work of writing the History of it; which with indefatigable Pains and Industry, and with all the Accomplishments of an impartial and faithful Writer, after many Years Study and Deliberation he finished, and sent over hither to his Friends to be published in London, in his own Language; which, when it was printed under the Name of Pietro Soave Polano, the Anagram of his right Name, gave incredible Satisfaction to a World of Men, Protestants and Roman-Catholicks; who soon perceived what a Tool the Council of Trent had been, how unworthy the sacred Name of a Council; and what Tricks and Shifts those three Popes had used, in whose time it sat, to impose upon the World, and enslave Mankind into a Submission to it. This incomparable Book of his, still keeping its Credit in Despight of all that clamoured against it, and being a particular Antidote against all the poisonous Designs and Endeavours of the Jesuits, met with one of their Order above thirty Years after the Publication of it, that had a Mind to try his Skill in coping with it, and defame the Authority of it, by writing two huge Volumes against it. This Jesuit was Storza Pallavicino, a Man of an honourable Family, and all Accomplishments of a Scholar, but a true Jesuit, that had a Mind to get a Name by writing against a most admired Person, and a most valued Book; and above all, a red Hat: and if he had got no more by his Hat, than he has

done by his two Tomes of Counter-History, he must have been press'd with a less Grave-stone than that which covers his Reliques, which is the largest and most sumptuous that ever I saw. The Tricks that this Man has used to lessen and defeat the Credit of Father Paul's History, (that stands like a Rock in the Sea, against all the Foam and Froth that is thrown upon it) are managed by divulging Scraps of Letters, which Ubaldini, the Pope's Nuncio in France, intercepted, as they were going from Father Paul to Monsieur Castrine, (which you will hear of in these Letters) and sent to Rome to Pope Paul the Fifth, to exasperate him against the Father, for corresponding with a Protestant, and saying such things to him, as any honest Catholick would say, that wished for a Reformation of the Church. This Pallavicino does in his Introduction to his History, in the first Tome; building hereupon malicious Judgments of Father Paul, and making base Reflections and Insinuations, as if he were a Heretick and an Atheist, for writing to a Protestant, and shewing some good Will to the Reformed Religion in some things, and at the same time professing to be a Priest of the Roman Church; not remembring that much greater Men, than Pallavicino was at that time, have openly written a hundred times more than ever Father Paul did privately, in Favour of the Reformed Churches, and yet died in the Communion of the Roman Church. Then when Father Sforza has shewed his Teeth this way, he undertakes to lay to Father Paul's Charge just three hundred and sixty Mistakes ('twas pity he could not pick up five more to make an Almanack-full of them) about Dates of Times, and Mens Names, and little Circumstances, and other Pretences, which he enlarges upon, in the following Parts of the first Tome,

to as much Purpose for the obtaining of his Ends, as that Person did that in the * Life of Cardinal Bellarmine, just before his curious Picture, pretends to make an exact Anagram upon his Name, and the Feats he did; which passes cleverly a good while, as if there were something more than ordinary in it, till a Man comes to try it, and then he misses the very first Letter of Bellarmine's Name; which is just like all the rest of these Mens Tricks, that look fair and specious, till they come to be examined closely and diligently.

But when the first Tome of Father Sforza has done its worst, out comes the second, with a Preface of John Casoni the Bookseller in Rome, making Apologies for the long time that the Work had been interrupted; and he speaks just as Father Sforza puts Words into his Mouth, and tells us, that there had been a great Plague at Rome; but by the Mercy of God, and the Care of his Vicar, it did not do any great Harm, but by hindring this curious Work. And after some high and lofty Commendations of Rome, and the Power that presides there, and of the first Tome of this Work, that notwithstanding all Obstacles, flew into many Places abroad, he comes to brag of the Success of that Tome over Father Paul's History, which he gives very hard Words to, and doubts not but this second Tome would compleat the Victory, and do Father Paul's Business effectually. So that a Bookseller, or rather a Jesuit at Rome, makes nothing to conquer (in Conceit) all the learned Men in the World that are against them; and like a Cock upon his own Dunghil, crows over every thing that

b 2

comes

comes near him, with the highest Pride imaginable ; though if he will but stir abroad, and hear what the World says of him, he will be mightily crest-fallen, and see himself despised.

And now I must give you the Translation of a Piece of this doughty Preface of Pallavicino-Casoni, because we are just come to what concerns us. Thus therefore be——

“ But the same Mortality, as it hindred the free
 “ Sale of the first Part, so it hindred the Impression
 “ of the MS. Copy of the second. Time however,
 “ which always produces some Good, and especially
 “ in the Manifestation of Truth, has done us some
 “ Service in this Delay. A Person of Honour, who
 “ had the luck to get the first Tome in France,
 “ discovering and loathing the Wickedness of Soave,
 “ and especially the sacrilegious Fancies which he
 “ wrote in his familiar Correspondence with the He-
 “ retick Castrine, has given Father Sforza to un-
 “ derstand, how such a Fellow as he was worthy to be
 “ acquainted with Soave, because he died at the Gal-
 “ lows ; He has moreover found out and got copied
 “ other Original Letters, written by Soave himself
 “ to Monsieur Del Isle Grosilot, an open Calvinist,
 “ and a principal Man amongst them, not only
 “ through the Quality of his Family, but also through
 “ the Office of Bailiff, which he enjoyed in the pow-
 “ erful City of Orleans ; part of which Letters is in
 “ Words at Length, and part written in Cypher,
 “ but afterwards uncypher’d ; an Essay whereof will
 “ be useful to inform Readers, before they enter up-
 “ on this new Piece, how the inward Parts of that
 “ Author were infected, whose Breath sent forth
 “ such a Stench against the Popes of Rome, and
 “ the Fathers of the Council of Trent ; which
 “ Marc-

“ Marc-Anthony de Dominis, the Publisher of
 “ his wicked History in London, saw well how much
 “ it might impair his Credit, as an enraged Enemy,
 “ and therefore took the Confidence to say, that Soave
 “ did never care to hear the Church of Rome too
 “ much depressed*: the Falseness of which Saying is
 “ not only apparent in the Work it self, and proved
 “ in the Introduction to this present Work; but if
 “ there were no other Proof of it, will be made mani-
 “ fest in those few Clauses of his Letters, which I
 “ shall here represent.

“ He writes therefore once, thus, [Aug. 3. 1610.]
 “ Methinks the Hugonots are very wise, who
 “ stand looking on, that they may govern them-
 “ selves according to the Issue of things. God
 “ bless their Designs. Another time [July 20.
 “ † 1608.] shewing that he knew well that the best
 “ way to ruine the Catholick Faith, which he had a
 “ great Mind to, was the demolishing of the Pope’s
 “ Power; and being grieved that the leading Here-
 “ ticks of the last Age did not make this the chiefest
 “ of their Aims, he has these following Words; I
 “ am much pleased at Monsieur Gillot’s Under-
 “ taking to write the Liberty of the Church; I
 “ mean not the Gallican, but the Universal
 “ Church; and it may be, God will have Ty-
 “ ranny destroyed, this Age, by a more win-
 “ ning

b 3

* Which is no more than Bishop *Bedel* witnesses of the Fa-
 ther, (who knew him intimately) and publish’d long before
M. A. de Dominis did it, in his Dedication before the Latin
 History of the *Venetian Interdict*.

† The Date of this Letter referred to, is otherwise in this
 Copy that I have followed, being there July 22. and there is
 a plain Difference in the Words, through the Fault of some
 Transcriber. I think this the truest.

“ning way than that which was attempted in
 “the last; for the Endeavour that was used to
 “remove the Foundation, miss’d its due Effect
 “by the Miscarriage of the Mine. Who knows
 “but that, beginning a-top, as is now a-doing,
 “there may be better Success in the Work? If
 “God gives a Blessing to it, we may be in Hopes
 “of it. *In another Place* [April 27. 1610.] *he*
 “*has these Words*; If there be War in Italy, it
 “will be well for the Religion; and this Rome
 “dreads; the Inquisition will go down, and the
 “Gospel will have its free Course. — *And a little*
 “*after he says*, that he wishes for War in Italy;
 “because he hopes to do something for the Ho-
 “nour of God, and the Advantage of the Go-
 “spel. *In another* [Novemb. 9. 1610.] *we have*
 “*him speaking thus*; I am troubled at Sully’s Fall,
 “having had a * Kindness for him for his Con-
 “stancy in the Religion.

These are the Passages that this Person has pick’d
out of the Father’s Letters to expose him by; and he
goes on aggravating them in ill Language, against
the Father’s Honour. But all this signifies nothing
to the Blemish of him in any respect whatsoever: I
wish he had said ten times more, as he well might,
and yet be no bad Catholick neither. There are a
great many Jerks in these Letters, to the Pope, the
Cardinals, the Jesuits, that will amount to more than
all this comes to; and yet after all, Father Paul
might

* Here is also some little Difference in the Copies; but
 which was the truest Transcriber, I cannot say. And I do not
 follow the Translation which I made, but I give the Sense as it
 appears to me in a MS. Copy of that Part of *Pallavicino’s*
Book, sent me by a noble Friend, Sir W. T.

might call himself a Roman Catholick, and be a very excellent Christian notwithstanding. We could all have wished that he had quite left that Church without any more ado, and come hither, as King James had a Desire he should. But he did like a Man of Honour, to come no nearer us than he knew he could justify; and that Roman Catholick that does but so, needs not fear any thing, though he finds fault with the chiefest Doctrines of the Roman Church. I must not stand proving here, that Father Paul, in all this that is represented to his Disgrace, might be a good Catholick, or say Mass with a safe Conscience; for that's nothing to me: only I would intreat those that think he could not be a true Roman Catholick, when he wrote such things as these against the Pope's Interests, and in favour of Protestants; to consider what the Cardinal of Cambray, Erasmus, Wicelius, Cassander, Jo. Barnes, Fricius, and a great many more wise and moderate Papists have written to the same Purpose; besides abundance of others of that Communion which have written bravely against the Pope's Power over Kings, who thought themselves never a jot the worse Catholicks for all that: and they that think otherwise, let them tell me so, that I may refer them to the two last Volumes that I published *, which save me the Labour of taking any further Notice of the Objection.

I would ask these Gentlemen one civil Question; May not Father Paul speak a few kind Words for the Protestant Religion, and a few brisk ones against the Pope's Usurpations, without wronging his Priesthood or Conscience? No, they cry, he cannot. 'Tis very well:

b 4

* Fascic. rerum expetend. & fugiend. cum Appendice, 1592.

well: But then how come the Jesuits to send over Men hither that pretend to be discontented Protestants, when at the same time they are inwardly and really Jesuits or Papists? What is Sauce for a Goose, we say, is Sauce for a Gander: and if it be Hypocrisy or Heresy, or Atheism for Father Paul to wear a Monk's Habit, and assist at Mass, or say Mass himself the next Hour after he had told this brave Gentleman, God bless the Protestants, and God bless their Designs, and the Tyranny of Rome I hope will go down: If this be Heresy, Atheism or Hypocrisy, for God's sake tell me a Name for that thing, when the Missionaries come hither disguised, after they have studied to talk and argue fanatically at Rome, Doway or Rhemes, and pretend to be Anabaptists, Quakers, Ranters, Atheists, and the Devil knows what all; and yet are true Roman Priests as any in the World, and say Mass in a Closet as cleverly as they can cant and blaspheme in other Company. All the Answer to this Question must be old Plowden's (one of their own)—Here the Case is altered; and 'tis one thing when a Priest only pretends to be a Protestant, but is really no such thing, for the Service of the Church; and 'tis another thing when a Priest does really and heartily shew himself a Friend to some Protestant Doctrines and Principles, because he has no Bull from Rome, as they have, to play the Knave.

Reader, be pleased to see the Letter of Bishop Bramhall to good Archbishop Usher, at Page 611 of this Archbishop's Letters, published at London in 1686. and Sir William Boswell's Letter to Archbishop Laud, which is the last Letter of that Book: See also Peter du Moulin (late Prebendary of Canterbury) his Answer to Philanax Anglicus, and the Defence of it: in which you will find sufficient
Proof

*Proof of what that excellent Bishop, and wise Ambassador, say in that Point, to convince you of the Truth of it, by shewing that the Papists had a great Hand in our Civil Wars, and the Murder of King Charles the First, by siding with those that put the Nation into that dreadful Ferment, and pretending, like base and impious Hypocrites and Rebels, as they were, to be dissatisfied Protestants, when if they were really of any Religion, they were rank Papists, and no other. Father * Walsh does indeed try to make us believe the contrary; but to shew you a pretty Shame that he has put upon us in the Management of his Argument, be pleased to see Page 367 of that Book of his, quoted in the Margin, (besides the little Thanks the Court of Rome has conn'd him for his Loyalty) where he bestows a large Encomium upon John Barclay, for writing so bravely in Defence of his Father's Book [In Vindication of the Rights of Kings from Papal Usurpations] against Cardinal Bellarmine: and yet this very John Barclay doth basely and parasitically recant and eat up his Words in his Preface to his Parænesis ad Sectarios, printed at Colen 1617, and there expresses his Sorrow for writing that Book.*

Father Paul's Credit is safe for all these Letters, and his History of the Council stands where it did, in the high Esteem of all wise and good Men, who will value it the more for the same impartial Love to Truth shewed in these Letters, which he discovered in composing that admirable History: and one Cæsar Aquilinus, that wrote a little Book, De tribus Historici Concilii Tridentini, printed at Antwerp

in

* In his four Letters printed [at London] 1626. p. 222, &c.

in 1662. pag. 18, 19, &c. undertakes to vindicate the Integrity of Father Paul herein, against Pallavicino, and these Pretences of his, though the Man was a Papist, or at least writes like one.

Such Men as Pallavicino can well endure when Protestants write freely and broadly in Favour of some of their Principles, as Grotius did; but it touches them to the quick, to find any of their Church as kind to us as Father Paul was: they can give a Reason for this; but they had better hold their Tongues than urge it, till they can give a better Reason for insisting upon that.

In short, as this Person (be he Pallavicino or Casoni) has made a Discovery by his Spies, that Father Paul did write these Letters to Monsieur Hierom Grosilot del Isle: so we thank him and his Spies for the Discovery; for it proves a Testimony to us, that they are truly his. Whereabouts he met them he would not tell; but so long as we have them, that's no matter. It is not impossible that those stolen Copies of them might light into some Hand that did publish them; but it is more likely that they were printed by some worthy Protestant that knew whereabouts they were, and printed them for the Satisfaction of good Men, that longed to see what the intire Letters were, from the Delight they found in those few Pieces of them that were published with a Design to disgrace the excellent and wise Author of them, or it may be to revenge that Shur of Pallavicino. Casoni tells us that the Gentleman whom they were written to, was a great Man, Bailiff of Orleans, which is the Civil Governour of that great City; that he was a Protestant: and these Letters will inform you, that as such he was employed as the French King's Commissioner in some of the Protestant Synods; and that he was a most

most extraordinary Person for Wisdom, Conduct and Learning; as his Father or Grandfather was before him, who was also Bailiff of Orleans in 1560. and brought into great Trouble, says Thuanus, for not prosecuting the French Protestants according to the Severity of those times. One of this Name has seven Letters in Goldastus's Philological Epistles; the sixth of which will go nigh to shew you the Reason why Father Paul was so earnest to get Cujacius's Piece upon the Canon-Law, by a Request that he made to Jacobus Lectius in that eminent Lawyer's Name, to get him Szegedinus's Speculum Romanorum Pontificum. He has another Letter amongst Colomesius's Epistolæ singulares, quoted before. All which shew him to be an excellent Critick in humane Learning, and a thorow-paced Scholar, as well as a good Christian: He has also divers Poems printed amongst the Deliciæ Gall. If this Correspondent of the Father's were an old Man at the time of writing these Letters, it might be he that penn'd those Letters mentioned above, and preserved by Goldastus; but he being a Traveller a little before the Quarrel with the Pope began, and getting acquainted at Venice with the Father at that time, it seems more likely that he was Son to that brave Scholar and worthy Knight: * Camerò calls him, Virum nobilissimum, optimum doctissimumq; and I am informed that he died about 1621, leaving a brave House and Estate to his Posterity, near Orleans. 'Tis an easy Matter to meet with more Notice of him amongst

* In his Epistle to Carolus Havleus Dolor, (mentioned in these *Annals*) prefixed to his Defence of himself against a Book with this Title, *Epistola viri docti ad Amicum*; written (I think) by Tillemus.

amongst the French Writers; who will also acquaint you sufficiently who *Monsieur Gillot* (another of the *Father's* Correspondents) was; and what a worthy Senator he was in his time, in the Parliament of Paris. The *Father* was too wise a Man to tell his Mind to every Body: he wrote to none freely and familiarly, but what were Men of great Name and Learning: and if poor *Castrine* was hang'd, the more's the Pity; but it may be he was no more hang'd than the good *Arnold Casaubon* was, who died piously in his Bed; but the Jesuits would needs hang him for his Son's sake, in spite of all that vast Multitude of Witnesses that knew the contrary, and witnessed it to all the World. There is a hint in these Letters, of intercepting some other Letters that the *Father* wrote him, and they are those you heard of before; some little bits of which are quoted in *Pallavicino's* Introduction. But if he were hang'd in good earnest, and some Men cannot forbear to reproach his Memory, and the *Father's* with his doom; there have been others hang'd for as bad things as his Crime could be: An Archbishop of *Pisa* for one, for conspiring the Death of * *Lorenzo* and *Juliano di Medici*, and a † *Neapolitan Abbot* for another, for offending against the State of the Kingdom of *Naples*. These things vex'd the Pope; but Kings will be Kings, and must be so, whether he will or no. It becomes no Christian however, to trample upon Mens Names for the sad End they came to, unless they be *Ravallac's*, *Clement's*, *Garnet's*, and such Men, that die for conspiring the Murder of Kings, and the Confusions of

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* *Confermazione delle Considerazioni di fra Paolo*, p. 394.
Edit. Ven. 1606.

† *Grotii Epist.* p. 600.

Government; and then there is nothing to save them from Infamy, even after they are dead and gone.

This is all the Account, good Reader, that I can give you of these Letters, which you see are attested by a Person of Honour, to be the Original Copies of Father Paul's sending, by these few Passages that are culled out of these very Letters. Time, it may be, as John Casoni says, will tell us more; though it is no great matter, whether we ever find out how these Letters got first abroad, or no, so long as we have them. The Italian Copy which I translated them by, is said to be printed at Verona, in 1673. It is very faulty in many Places; but I took as much Care to give you the true Sense of the Author as I could. Those that translate Books, cannot tie themselves up to the precise Words of the Writer whom they teach another Language; for this would be construing and pearsing a Book into ridiculous Stuff and Nonsense. The Idioms of several Languages are different; and it is the Sense of an Author, and not the bare Words, that is oftentimes to be expressed, unless a Sentence be so handsomely put together, that it will bear a Grammatical Interpretation without any more ado; and then there is no Reason to do it otherwise, because the Words and the Sense jump together. My Lord Ambassador Finch (who spoke Latin and Italian as elegantly and fluently as his whole Family have the peculiar Talent of speaking English) used to say, that the speaking of acquired Languages is nothing but a nimble and artificial Translation of a Man's own natural Tongue into some other; and that it was a Piece of Pedantry and Slavery to keep strictly to mere Words, in any Translation, without a due Respect to the Intention and Sense of them, where they could not be smoothly and
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perly rendred verbatim ; excepting the Translation of Divine Writings, and the publick Offices of the Church, and the Laws of Nations, wherein a Man is bound to keep as close as is possible to the very Letter and numerical Words, because there he has but little Liberty of Expression by the Variety of his own Thoughts or Words, being confined to other Words by a greater Authority. And yet even here he would quote that of Tertullian de Præscriptione Hæreticorum, cap. 9. *Nulla vox divina ita dissoluta est & diffusa, &c.* with the foregoing Words, and the Notes of the Commentators upon it, to prove that it is the Sense of Scripture that is Scripture, and not always the bare Words, as they are liable to the private Mistakes and Fancies of ignorant and unlearned Men, that know nothing of that peculiar Matter that is primarily concern'd in it, and directs knowing Men to have an Eye to, in their Exposition of it. Father Paul hath had much wrong done him in the English Translation of some of his Works ; and it was an unlucky thing that that worthy Gentleman who took so much Pains in translating his *Life* (written very curiously by Father Fulgentio) above forty Years ago, should do it so obscurely and roughly, and unintelligibly, by a too near pursuance of the literal Sense, (as he himself confesseth in his Preface to the Reader) and that, besides this, he followed some very ill Copy of it, which might be that of Leyden, in 1646. and was not so diligent and attentive to Father Fulgentio's way of writing as he ought to have been. Upon the Request and Complaints of divers great Men of this Church about this Matter, I have tried to make a new Translation of it, which shall be carefully examined by a MS. Copy of that *Life*, which Sir Roger Twisden procured from Venice, by the means

means of his Brother that was intimately acquainted there with Father Fulgentio, and had it transcribed many Years before ever it was printed, and is now in the Possession of his Son Sir William Twisden, who is an Honour to Gentility and Learning, as his excellent Father was before him, and his Children like to be after him; and I hope they will be, upon the Remembrance of the fair Examples of Virtue, Goodness, and Love of good Books, which their Family have set before them. Which Life of this wise and religious Father Paul, with some other things of his, will make up the Second Volume, which will quickly follow the Publication of these Letters, and give a great deal of Light to many Particulars in them, which I left without any Note or Intimation, because they appear so plain in the Account of the Father's Life.

In the Translation of these Letters I have used as little Liberty as I well could, and as the Copy I follow would allow. The Father's Stile therein is short and concise, but extraordinarily pregnant in Sense, (which shews the Fulness of his Thoughts, and a curious Art he had of saying a great deal in a little.) Where the Italian Words are too scanty to make a round English Period, there I have inserted something that is naturally obvious in his Sense, and most an end incompassed it with this Mark [], that you may, by this Notice of it, know what is verbally in the Original Italian, and what is either supplementally or explanatively added to it.

Where you see a Line drawn thus, — there you are to know that there is a Defect in the Italian Copy, signified by a Mark importing the same thing; and either might be through the Difficulty the Transcriber met in some Words which he could not read;

or else some things that he could read well enough, but thought inconvenient to publish; the Suspicion of which, I confess; did make me also draw a Line where I had plain Words before me concerning K. James the First, in two or three Places, or at least soften the Father's Word about him; which, because upon second Thoughts, I am of the Opinion that the Father might have more Reason for, than I first saw, I will here plainly shew: For as K. James was a very wise Man, and a great Example and Encourager of Learning; so Father Paul was a very wise Counsellor, and saw where he was justly blameable, as he understood the Roman Priest-craft, much better than K. James did King-craft; and knew how the World went as well as any Man whatsoever, and was as able to judg of the Issue and Consequences of things, as the greatest Men were to give the Occasions and Reasons of them. What I therefore did think of with some doubt, in its Place, I shall now give you freely out of it, not only because it is an honest and impartial thing for Translators, as well as Historians, to leave out nothing for Favour or Affection on one side, or Fear or Prudence on the other, that concerns publick Affairs, (especially where such a brave Man as Father Paul is to be transcribed) but because such Passages as these will help us to understand a severe Word of this gallant Man, that an Enemy of this Church hath formerly made use of, for the blackning and reproaching of some very good Prelats of it, quite contrary to the Father's Design and Intention.

The Father knew well what a great Figure K. James made in the World, and what a great Stroke he had in setting the Affairs of Christendom to rights, if he had had a Mind to it, and especially in curbing the Insolence of the Jesuits and Romish Priests in his own
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Kingdom: and therefore in Letter LXXI. he tells you openly how inexcusable the King then was; and what he says there is exactly translated in its Place; where you find also an Account of a Match going on between Prince Henry and the Infanta of Spain, which a less wise Man than either King James, or Father Paul, might easily have smelt out the meaning of on the Spanish side, unless he had had a very great Stuffing in his Head to weaken his Smelling: but Father Paul however knew what was at the bottom of that Project, or any other that was like it, and would be presently telling his Friend the Bailiff, that there was a Smell of Diacatholicon in it; as you will see over and over again, and cannot but understand, if you do but know what [Catholick] is in some Mens Construction.

In Letter LXXXI. p. 301. instead of the Line that is drawn at the Top of the Page, after [of] read it thus -- The K. of England, who is more a Doctor than a King.

In Letter LXXXII. pag. 304. instead of the Line that is after [if] it is thus in the Father's Book -- If the King of England had more Wisdom.

And this the Father touches upon again in p. 306. where he speaks of the Art of Spain, and the Simplicities of England; and the Diacatholicon is there too, to make both plain.

In Letter LXXXVIII. pag. 322. I softened the Father's Word about the King, by making it -- If his Majesty of England would mind Books less. -- But his own Words are these -- If the King of England were not a Doctor, some Good might be look'd for, &c.

And if these Passages should be thought Slightings of K. James, it will be found to be a great Mistake; the Father was only a little vex'd at the King at that time, because he did not shew himself a King; but that Father Paul knew him to be a great and a wise

King, is plain by his Character of him in Page 330. where he gives a shrewd Instance of his own Wisdom, as well as confesses the Wisdom of King James: The same he testifies again at Page 338, and afterwards in divers Places. I wonder that the Father said no more about the two Jesuits that were designed to read Popish Divinity in Chelsey-College, (in Letter CXVIII.) but he tells us more than every Body knew before, in telling us even that. It seems it was a Secret even then; but that was not the only Secret of Courts that he got the Knowledge of; and where-ever he found any Intrigue on foot that had but any Tendency to the Prejudice and Mischief of Protestants, he did, like a true Friend to Christianity, discover it to Monsieur Grosbot; and he has told it us for our Warning and Awakening. These are other-guess things than Osborn, Wilton, or Weldon say of King James, who doubtless had great Faults, as many great Men have, and might by his over-Wisdom contribute a great deal to the Miseries that happened in this Nation afterwards; nay even to this very Time, (as there is a Dependance of Mischief, and a Succession of it, that uses to break out in after-times upon the Miscarriage of former ones) but he was a greater Man than to be left to the Reproach and Censure of the greatest Subject in the World: and as he loved Father Paul, and would have had him over here in England, as he had Isaac Casaubon, and divers other eminent Men of his time; so I would have Father Paul thought to be a Lover of him, notwithstanding some angry Words in private that he said of him. 'Tis a thousand to one but something or other, somebody or other, might at one time tempt the Father to think that K. James was Popishly inclined, (and indeed he did many things that might make him look so, if he were

were not) or at least not so watchful against the Intrigues of the Men of that Religion, as he ought to have been.

In Letter XXII. pag. 94, 95. there is a Passage of the Father's that shews he did not very well like the Proceedings of those times, nor the King's Forgetfulness of himself; (and why may not a wise Man at Venice write to his Friend at Orleans his Resentment of these things, as they were both Friends to the Good and Peace of Nations, and the Advancement of Christianity?) And I find a Piece of a Letter written but nine Days before this, to his dear Friend Monsieur Leschassier, that may hazard many good Men's kind Opinion of the Father, if I should not give some Account of it: The Words are these—*Anglis ego timeo. Episcoporum magna illa Potestas, licet sub Rege, prorsus mihi suspecta est; ubi vel Regem facilem nacti fuerint, vel magni spiritus Archiepiscopum habuerint; Regia autoritas perfundabitur, & Episcopi ad absolutam dominationem aspirabunt. Ego equum Ehippiatum in Anglia videre videor, & ascensurum propediem equitem antiquum divino. Verum omnia divinæ Providentiæ subsunt. I will not be bound for the Truth and Sincerity of this Allegation; but for ought I know, they might be Father Paul's Words: the Close of them is his constant way of concluding his Fears and Apprehensions; but there is something to be said about the Person that these Words were written to, the Time that they were written in, and the Author that is said to write them, in respect therunto. As for Monsieur Leschassier, you will find by the Account that the Father gives of him in these Letters, and of his extraordinary Skill in the Canons of the Church, and Ecclesiastick History, that he could be no Enemy to Episcopacy; because no Man that know'd*

how the Church has all along been governed, can well and wisely oppose that Order, especially as it is regulated by the Laws of this Nation. Then, Secondly, as for that time (Feb. 3. 1609.) they that know the Transactions of it, and that Archbishop Bancroft was then alive, and very active for the Interests of the Church; that the High-Commission-Court was then up, and very powerful; that there had been abundance of Men turned out of their Livings for Non-subscription; that the Archbishop was clamour'd at in a grievous manner by those who were then called Puritans, as one that was not sound in the Protestant Religion, because he made some secular Priests welcome at Lambeth for opposing the Jesuits and their Designs, and had a great Hand in pressing that strict Conformity, which so many Ministers either could not or would not comply with, and were therefore deprived of their Benefices; that these things bred a great deal of ill Blood, and occasioned those Heats which in time ripen'd into a Dissolution of that Court; that the Domestick Discontents of that Time flew abroad, (as all such things ever do) and might be fomented by foreign Enemies of this Church (as such things ever are;) that the Noise of all this might easily get to Venice with Advantage, and be worse represented to Father Paul than really it was; that he hated all things that look'd like Tyranny, Persecution and Oppression, in Churchmen especially; and that these Actions might easily be represented to him as such; that King James himself had been, but the Year before, described by Cardinal Bellarmine as a Well-willer to Popery, in that Book which he published at Rome, under the Name of Matthæus Tortus, in answer to the King's Book, [Triplici nodo, triplex Cuneus] pag. 47. of that Roman Edition, (for so it was,
though

though the Place of Printing was not expressed) where the Cardinal doth unhandſomly tell the World of the King's Letters to the Pope, to Cardinal Aldobrandino, and himſelf; importing, that when he was only King of Scotland, he deſired to have a Cardinal made of that Nation, to negotiate his Buſineſs for him in the Court of Rome. All which when the King came to look narrowly into, he found (ten Tears after the thing was done) that he had been baſely betrayed by his Secretary Balmerinoch, who had forged thoſe Letters of his own Head, and ſent them to Rome in the King's Name, and without his Knowledge, as he afterwards declared before the King and Council; whoſe very Declaration is punctually ſet down by our excellent Biſhop Andrews in his Tortura Torti (written againſt that Book of Bellarmine's) at pag. 191. of the London Edition, in 1609. They that know theſe things of that time, will the leſs wonder that ſuch a Paſſage as this might drop from Father Paul's Pen, if it really did ſo. But then, Thirdly, We are to conſider, that this Paſſage (ſuppoſing it to come from the Father) is not in the leaſt againſt Epiſcopacy, but was no more at the worſt than a ſmart and biting Word againſt a ſuppoſed Exorbitancy, Exceſs and Abufe of Epiſcopal Power here in England, as if the Father had been jealous that the Biſhops of that time (when he had heard juſt before from ſo eminent a Man as Cardinal Bellarmine was, that King James was not averſe to the Roman Religion) were creeping back to the Roman Magnificence, and were nothing but State-Proteſtants, as moſt of their Succeſſors ſince have been unjuſtly cenſured to do and be, by ſuch as long to ſee the World turn'd topſy-turvy. But all this while I have not told you where I had this Piece of Father

Paul's Letter, that I have given you this Account of. Now therefore I shall tell you that, and something else that belongs to it. It is in a Book that has a very mysterious Title, and was written in a very troublesome time, upon a very troublesome Design, and by as troublesome a Man: the Title is this—Irenæi Philadelphi Epistola ad Renatum Veridæum; Eleutheropoli MDCXLI. as it was written at Ilington a little before that: on the next Page to that of the Title, those Words of Father Paul stand, with this gaudy Inscription over them—Prædictio Pauli Sarpîi Venetorum Theologi, &c. Grotius in the Volume of his Letters, at pag. 689, says the Book was written by old Peter du Moulin and his Son; he doth not tell us which Son; but it was his Son Lewis who owns it in his Jugulum Causæ (thirty Years after he wrote it) pag. 258. so that there Grotius is out; and indeed it was not a likely thing that his worthy Father, who was at that time Prebendary of Canterbury, and received his yearly Dividend with the rest of his Brethren, (as is plain in Vossius's Letters, pag. 373.) would be so unwise as to help on the Distractions of those times, by writing such a bitter Book against the Archbishop, Bishop Hall, and the whole State of the Clergy, to the Loss of his Income, unless he valued the Peace of the Kingdom, and such a noble Society of Men in such a Cathedral, and a hundred Pound a Year to-boot, less than he valued some little Nicety of his Education. But this Lewis du Moulin was the Man that pick'd up this Piece of Father Paul's Letter somewhere or other, and abuses that and the Author of it to a very ill Purpose; nay he quotes Father Paul near twenty times in that Book, as if he were his Tutor in all his Politicks and Projects, as if the Father had been a very great Pres-

Presbyterian, in Point of Church-Government, and himself nothing but his Disciple in all his Whimsies; though you will quickly be able to suspect his Integrity in the third Leaf of his Admonitio, where he says, that though Father Paul did firmly believe the Pope to be Antichrist, and say it amongst his Friends, yet he died a Roman-Catholick; this last is true, but the first is not. This Man did certainly do very rashly in publishing a Letter of his Father to Bishop James Montague, to the Discredit of Isaac Casaubon, in pag. 101. of his Jugulum Cause, as if Monsieur Casaubon were not a thorow-pac'd Protestant, but a slippery sort of Man, that would certainly turn Papist, if ever he got back again into France. And Monsieur Columies would have deserved to be chid for publishing that scurvy Letter again in Page 280 of his Epistolæ singulares, quoted before; if he had not made the World amends by shewing (in pag. 370 of that Book) how stedfast a Friend Casaubon was to this Church, out of some manuscript Notes of his own Journal, written that very Year that Du Moulin wrote his censorious Letter in, and the next Year after that. His Son Lewis took a Pleasure in telling very odd Stories of *Asen* much above his Pitch, as of Salmasius, in the same Jugulum Cause, pag. 106, and a little before. The Gentleman that undertook to answer this Man's Epistola ad Veridæum, (which Veridæus was Dr. Andrew Rivet) in Vindication of Bishop Hall, under the Name of Theophilus Iscanus, in a Book intituled, Philadelphus vapulans, was largely put to it, to answer that Piece of Father Paul's Letter to Monsieur Leschassier, and did not know which way to turn himself, for want of considering the Hue of those Times, and knowing rightly what the Father and his Correspondent were.

who were both incomparable Scholars, and true Friends to the Primitive Government of the Church, as will appear by James Leschassier's Works collected by Goldastus, (in the third Volume of his *Monarchia*, where there are abundance of those curious French Books which are mentioned in these Letters) and printed all together at Paris, in 1652. and by the Father's Tracts. But it was a rude and unthankful thing in this Du-Moulin to bespatter this Church as he did, which was so kind to his Father, notwithstanding the Difference of his Principles to hers, and to his Brother Peter, a gallant and worthy Man, who was extream sorry for his Brother's ill Nature and Vehemency against the establish'd Government of the Nation. There is the less to be said of him here, because a modest and a very learned Bishop of this Church has told him his own in due Place, but more especially, because the poor Man became sensible of his Heats and Errors before he died, and did heartily retract and repent of his unworthy Reflections upon so many good and pious Men, and signed this Retraction with his own Hand, a little before his Death, as is publicly attested to the World in a Book intituled, *The lively Picture of Lewis du Moulin*, printed in MDC LXXX. So much for that Piece of Father Paul's Letter, and the Man that did enough to diminish his Reputation, by quoting it at that time, and to that Purpose.

The first of these Letters of the Father's, in this Translation, was by a Mistake of the Editor, the second in the Italian Copy. The CVIIIth Letter to Don Baltazar Zuniga (for the Printer has made a Mistake in his Name) is in Spanish in the Book which I translated, and was not written by Father Paul, but by some great Prince that employed him in some
Business

Business of great Concernment, as you will see by the Contents of it. The Father got a Copy of it, it may be, some way or other, and might send that which there is of it, to his Friend, to shew him how the Game was playing about the Fort of Mulheim, of which there is somewhat said by both Parties that were concerned in it, in the Cancellariæ Anhaltinæ Appendix, Salmenhemii 1624. pag. 262. but the whole Matter is to be inquired of in Lundorp's Acta publica, and the other Historians of Germany of that Time, with the Account of Donawert made a Popish of a Protestant City; of which there is some Touch in these Letters. This Don Balthazar was a publick Minister of State in those times, and closely concern'd in making things ready for the Attack that was contriving long before, against the Prince Palatine, and investing the Duke of Bavaria with his State, as is clear by divers secret Letters to him, which are extant in the Cancellaria Hispanica, pag. 96, 97, &c. one of which is in the second Part of the Cabala, in English, at pag. 110 of the old Edition. He was a great Stickler for the Roman Cause against the Reformation; and a very noted Person amongst the Scholars of that time, as we see by Lipsius's Letters to him, and Cardinal Bentivoglio's of him. This Letter of his was translated for me by a very worthy Gentleman and a dear Friend, Mr. Rob. Raworth Merchant of London.

I have insert'd a few Notes relating to some Passages of these Letters, amongst the Contents of them, which may chance to stir you up to inquire more particularly about the Intrigues that were then on foot, for the overthrowing the Interests of the Protestant Religion; a Project that the Enemies of it never did lay aside, nor ever will, though that Religion, as Father

Paul

Paul says, *is the only good thing in the World; and the Religion that rants and bestors against it, has no other ways to support it self by, but such as Andrea the converted Moor (that became a Christian by hearing Christian Sermons in Spain, and the Grace of God inlightning his Soul by them) says the Turkish Religion is upheld by, which are **, 1. *the great Ignorance and Debauchery that is in the World.* 2. *The great Power and Use of the Sword: for if the Pope's Power in this World were no more than it is in that which is above, he would quickly find a very great Alteration even in Rome it self.* 3. *The great and cheating Promises of Paradise, that the credulous People of that Religion build upon, from the Quintessence of Indulgences, and the Assurance of Heaven, for believing as the Church believes, right or wrong.*

I have collected a noble and numerous Company of Testimonies concerning the great Piety, Learning, Wisdom, Integrity and Works of this excellent Person Father Paul, from the Works of King James, Bishop Cofin, Bishop Barlow, Sir Henry Wotton, Dr. Crakanthorp, Isaac Casaubon, Joseph Scaliger, Hugo Grotius, John-Gerard Vossius, Nicol. Rigaltius, Edm. Richerius, Dominicus Baudius, and Cardinal Bellarmine himself to bring up the rear, with a very round Character of his Worth; and designed to have placed them all in this Volume, with a Note referring to almost as many more collected by Sir Thomas Pope-Blunt, in his Censura celebriorum Authorum, and a Caution

* Opera Chiamata Confusione della setta Machumerana composta per Giovan. Andrea già Moro & Alfacqui della città di Sciativia, &c. Seviglia 1540. fogl. 54, 55, &c.

tion or two concerning what is there said of him; but that I am hastned by the Press, and they will more properly belong to the next Volume of the Father's Life, &c.

I believe there are few good and knowing Protestants that read these Letters, but what will find their Thoughts warmed and enlivened into divers useful Considerations, by the reading of them.

Every Body may see thereby, by what little Threads of Interest the Government of the World hangs, and how easily Nations might be perpetually embroiled against each other, if that All-wise and All-mighty Power that created it, and upholds it, and keeps those in Order that dwell upon it, were not more careful of them than they are of themselves. Here we see how merciful God hath been to the People of this Nation, in defeating all the subtile, and open, and violent Attempts that have, time after time, been made for the Ruine of the blessed Religion that is establish'd amongst us, by those very Men that have over-run France, and many other Kingdoms and States, with their Corruptions, Tricks and Wickednesses, and can do no otherwise but make use of all Distempers of times for the promoting of their Interest, and will strike in with any Party whatsoever, to break the Peace and Prosperity of a Protestant Nation, rather than lose the Credit of being Ignatius's true Disciples, and forgo the Character they use to give of themselves, when they say, Jesuita est omnis homo.

Father Paul says, in Letter XCIII. that he knew that Henry the Fourth did use all his Skill and Art to sow Distrusts amongst the Protestants, and believed that many things turn'd to their Disadvantage there-upon; and he says that Spain gain'd a great Point in making Divisions amongst the Hugonots, (who
were

were so called upon the Occasion of a Fancy of a Night-Spirit that walked, they thought, in the City of Tours, (where abundance of Protestants lived) which they called King Hugon, and gave this silly Name to a Gate of the City, through which the Protestants passed, when they went to their own Churches. Concerning which, see a good Book, called, The Catholick Moderator, printed at London, 1623, which gives you this Account of the Nick-name, out of Pasquier's Researches, lib. 7. cap. 52. And Grotius (as little as he had of a Hugonot, any more than in his Christian Name) says a great Truth for us all, when once he saw the mighty * Increase of the Pope's Power in France †, Præcipua Protestantibus salutis suæ fiducia, ex mutuâ consensione & fidis inter se auxiliis petenda est. And as great a Trimmer as that gallant Man once was Rome-ward, yet he was a severe Enemy to the proud and cruel Usage of Protestants in France under Richelieu's Ministry, when he was Ambassador there, as is plain by many of his Letters; and though he || said and wrote divers things like a Papist, yet he had more Grace and Wit than to (a) die one. Every Body sees what Divisions in a Church or State tend to, without being told it by others; and he that hath told us what is to be expected of a (b) Kingdom divided against it self, gives the People of this Land the Grace

* Epist. pag. 232: col. 2.

† Epist. pag. 185.

|| Vitæ Selectorum, pag. 684.

(a) Vide Quistorpii Epistolam inter Epistolas singulares Colomessii, p. 374. or Dr. Pierce's Answer to Mr. Baxter's Quærian Religion, p. 26.

(b) St. Matth. 12. 25.

Grace to lay that Word to Heart in time, that their Children hereafter may never feel the dismal Effects of their Folly and Improvidence.

And now, Reader, it is high time to have done. If you find any Good or Profit in this little Pains of mine, as I hope in God you will, I have my Aim, and shall be heartily glad at it; and so much the more pleased, because I think I have done so my self. Farewel.

Sussex, Feb. 20.

1692.

THE

T H E
P R E F A C E

Of the A U T H O R

*That published the LETTERS
in Italian.*

THE Name of Father *Paul* is so renowned all the World over, that there needs no more than just mentioning of him, to acquaint any Body with the Summary of his Excellent Qualities and Vertues. He was none of that sort of Men that have but one Eye in their Heads, to look at what is to come, without considering what is present; or that which is present, without considering what is to follow. He was an *Argus* in Knowledg, and a *Briareus* in the common Service of his Country. The Republick of *Venice* never had a Man more affectionate to it than he; nor any more able to stand up for the Defence of it than he was; because, it may be, none had ever so disinterested a Soul (I mean of Church-men) as he had. He never meddled with any thing of State, without taking advice of Divinity along with him,

him, because he was a Divine: nor ever handled Matters of Divinity, without a futable regard to those of State, because he was a Statesman as well as a Divine.

He was a Man that knew very well, that next to Almighty God, his Obedience and Life were to be at his natural Prince's Service; and therefore would never part with this Admirable Doctrine. Those Church-men that think when they come into Priestly Functions, they are bound to shake Hands with Allegiance to their Prince, are strangely mistaken; since that Debt of Nature is indelible and inextinguishable in Man; and no Obligation whatsoever can free him from that Duty.

If all Church-men were bound to obey the Court of *Rome*, contrary to the Obedience and Good of those Princes and Principalities under which they are born, there would be no Sovereignty any where but in the Pope, nor any Prince in the World, but what were his Subject: every Cloister would be a Cittadel for *Rome*; every Friar, a Souldier of that Cittadel; and every such Cittadel would be able to hold out against most Princes.

All Sovereign Rulers ought without doubt to secure themselves from such imminent Dangers as these are; excepting those who have no need of such Security, by having Church-men of those Principles which Father *Paul* was of.

I know the Court of *Rome* looks upon all those Men as Hereticks, who don't immediately renounce Obedience to those Printes, from whom that Court, for its particular Ends, and oftentimes upon particular Interests of mortal Hatred,

tred, uses to separate it self: just as it fared in this Case with Father *Paul*, who was declar'd an Heretick, and persecuted as such by the Flatterers of Pope *Paul* the Fifth: And why was this? It was for no other Reason in the World, but because he, as a true and faithful Subject to the State of *Venice*, was resolv'd to defend the Rights of his Prince, who was molested and embroil'd by the Interdicts of the Court of *Rome*.

The last Throbs and Groans of his Life, which may be called the true Accents of his Heart, (his Thoughts and Sentiments of Soul being never so livelily declared as then, when he was just going to give Account of his Actions to God) are evident Proofs of the Sincerity of his Mind, and the Purity of his Conscience. He breathed out his Soul in all those Sentiments which are agreeable to a good Christian, and necessary for a very good Catholick to declare. He avowed that never any thing that he writ, troubled the Ease and Quiet of his Mind; that he had never penn'd any thing that was contrary to the Rules of Catholick Religion; that no Passion had misguided him in his Thoughts or Conceptions; that he had ever been an Enemy to Disguise and Hypocrisy; that he had still written according to the Dictates of his Conscience; that he had never trusted to the Reports of Men of Ill-will and Disaffection to *Rome*, as he had been accused; and in short, he testified his Zeal to the Church, his Respect to the Pope, his Observance of Rule and Order; and above all, his Love to his Countrey, and his Obligation of Duty to his Prince.

But because the Court of *Rome* admits no other

ther Orators into their Theater, but those that can dawb and flatter; and no other Flatterers, but those that can bestow their *Holy-water* upon the *Vatican*; they were never able to indure with patience, much less cast a kind Eye upon, the Person of Father *Paul*, who aim'd at nothing else but the Service of God, and the Reformation of Corruptions in the Church: and this is most apparent in all his Works; but especially in the History of the Council of *Trent*; which is so much esteemed by Prelates of sound Judgment, and so hated by those that, to humour the Court of *Rome*, do prostitute their Tongues, and sell their Breath in Lies and Calumnies.

The fame of his Worth and Merit, of his incomparable Vertue and Integrity in his Proceedings, was so great and spreading, that People came to him for Counsel from all parts of the World: and he never declined to communicate freely and plainly to every Body, the Gift that God had bestowed on him for the same purpose: And I may well say to every Body; because those which had known him but once, did afterwards acknowledg, that they could not forbear further Conversation with him, either by Letters or Word of Mouth: so frank and liberal was he in his dealings with them.

The Court-Prelates used to speak of him with Ambassadors and others, as of the wickedest Man in the World: yet he still smil'd at it, when his Friends told him of it; and made no more of it but just thus — *I must needs be what they represent me; because I am so vastly different from them in all things: and if they are the perfect Men, and the greatest Saints that ever the Sun*

shined on; to be sure I must be a great deal worse Man than they make me to be. Yet he still would intreat his Friends, that they would humbly ask those Prelates to declare for once, what that *Bug-bear* sort of Wickedness was, that they made him so infamous for: but they could never get any other special Accusation of him out of them, but this; that he was an *Hypocrite*; vailing over *their own Wickedness*, by calumniating the Father's *innocent Life* and good *Actions* with a scandalous imputation of *Hypocrisy*.

Though the *Father's Name*, as has been said, was so celebrated every-where, yet the Protestants in *France* were never very forward to have any Correspondence with him, till they understood the savage Persecutions that *Rome* harraß'd him with; and then they had the curiosity of getting acquainted with this brave Person, that was such an Eye-sore to that Court, which hated and curs'd Them as much. And here Father *Paul*, who knew very well that *Vertue* is not to be despised in any Person whatsoever; and that no Religion in the World doth forbid human Society, because it is the very first establishment of our Nature, did willingly imbrace the opportunity of corresponding with them; possibly, that so he might the better learn the Proceedings of those Men that make the *destruction of the Pope's Authority*, one of their *Fundamental Maxims*: pretending hereby to be able to get a view of the very Quintessence of all those Differences and Questions which daily start up in the Schools, and in private Discourses, about the Impeccability or Infallibility, the Supremacy, Authority and Jurisdiction of
the

the Pope; knowing well that the Protestants are Men that understand all these things better than they that do defend them. Not that he needed their Doctrine, as they were Enemies and Opponents; but only that he might not incur, upon his knowledg of the whole between one and t'other, any ill-grounded Censure of the Court of *Rome*; he thought it best to forbear those Opinions imbraced by the Protestants, whilst he fixed upon the Reformation of Manners of the Clergy of *Rome*.

Monsieur *Gillot*, Counsellor in the Parliament of *Paris*, Messieurs *de L'isle*, *L' Eschassier*, *Servine*, *Richier*, *Bochel* and *Casaubon*, were the Men of the Protestant Party that had the greatest desire of corresponding with Father *Paul*. Monsieur *de L'isle* was the first that began a Friendship and Acquaintance with him; and he being abundantly satisfied of the Goodness, Virtue and Sincerity of this good Father; thought himself bound to let other Friends of his partake of the benefit of his Acquaintance; and open'd the way to a good part of those forementioned Gentlemen, to correspond with him: and then every Body was ambitious of making use of the opportunity for each others Good; not knowing where to find a greater Advantage at that time, than by acquainting themselves with a Person of that Worth and Value, that had no private Interest to look after, and was a Friend to Truth, and a very understanding Man in all Matters of Sacred and Prophane History.

At this time *Maffeo Barbarino* (who was afterwards Pope, by the Name of *Urban* the Eighth) was Nuncio at *Paris*. He having discovered

cover'd this Secret of their Correspondence, as a Prelate that was us'd to the Intrigues of the Court of *Rome*, and one that knew how to employ Spies in other Folks Matters, did all he could *that way* to learn the Mystery of it: but finding that he could not compass his Ends, nor attain to any knowledg' of the Particulars which they kept private to themselves, he wrote to the Pope in general Terms, and assured him, that Father *Paul* wrote to, and received Letters from some Members of Parliament of the Protestant Religion, and many Doctors of the *Sorbon* of good Note; that is, such as defended the lawful secular Power, and opposed the Usurpations of *Rome*, and stood up for the Liberties of the Gallican Church, to the prejudice of *Rome*.

In short, not being contented to cry him down every-where by poetical and fictitious Inlargements, and rail against him as an Heretick, nay as an Arch-Heretick; saying that Father *Paul* was a greater Wretch than either *Luther* or *Calvin*; he came at last to say, that it was necessary to get him *made away withal*, to free Christ's Church from a Man that was such a deadly Enemy to the Popes: adding further, that the said Father was Caballing with the Protestants, to bring *Calvin's* Reformation, not only into *Italy*, but into the very Heart of *Rome*; and that therefore, if his Holiness was minded to secure the Church, he could do no less than get him quickly dispatch'd, that he might do no further harm.

So blind had Malice made *Barbarino* and the other Court-Prelats, that they got all those, *Catholicks and all*, to be denounced Hereticks of the first

first Rate, that either wrote to Father *Paul*, or received Letters from him : pretending by Threats and Terrors, not only to hinder every one from corresponding with him ; but further, to deprive a World of People of good Instructions, and infinite holy Counsels and Advices to all Princes and People of the World ; that they might the freelier bring into Christendom all the Abuses of Ecclesiastical Jurisdiction, which are destructive to the Sovereignty of Princes, and the Liberties of their People ; wherein Father *Paul* did take such pains to stop their Career.

Some Prelats there were in *Rome*, who, hearing the Defence the *Venetian* Ambassador, made in favour, not of Father *Paul*'s Person, but of his reasoning in denying the ill Propositions of his Adversaries ; and shewing them that he was a Man of holy Life and unblamable Conversation, (which they, good Prelats, did not know how to deny) made him this Answer thereupon ; That 'twas all one to them, if he had lived a much less godly Life in *Venice*, he should have written a more *Roman Hand* in the Church ; and that 'twas not his way of living, but his way of writing, that the Court made him a *Reprobate* for.

A precious Parallel in good sooth, between the Judgment of these Prelats of the Court of *Rome*, and the Doctrine of Christ and his Holy Apostles : a special Example verily, of their agreeableness to those ; who have left it us a Mark to distinguish Men by, To know *Mens Faith* by their Works ; and to know a Tree by its Fruits.

How will these Men find any thing blameable in the Fathers Writings, that in the space of

threescore and eleven Years gave no Man occasion to tax him of the least Blemish in his Life, of the least Obscurity in his Words, or of the least addictedness to Swearing? His very Enemies, that studied nothing else but to blacken him, and take away his good Name in the World, when they once heard of his Death, (though it rejoiced their very Hearts to hear it, yet) spoke it out roundly, that the Order of Servites had lost a very good Brother, and the *Venetians* a very Learned Heretick. And there were not wanting some besides, that said further; That if it had not been for his shrewd and scurvy Pen, some Pope or other must have been fain to Canonize him.

A righteous Man is very fitly compared to the Palm-tree; since he grows up and blooms under the pressures of Reproach and Calumny. God doth not suffer it, that those Tyrants that have the Power of innocent Mens Lives, should have also Power over their Names and Memories: if this should be, human Nature it self, much more Learning and Vertue, would lie under a dismal Disadvantage.

Goodness of Life therefore, and excellence of Learning, were the two Poles that Father *Paul* turn'd upon in *Rome*. As to the first of these, it has been said already, that the worst Enemies he had could find nothing to accuse him of, but *Hypocrisy*: and this proved nothing but a *Lie*, his Enemies themselves being Judges. Concerning his *Learning*; there is no need of saying any thing; because his Writings are abroad in the World, obvious to every Eye: he that has any Learning in him, will be able to know thereby

thereby what a Scholar he was: he that is ignorant, knows he is not able to judge of so general a Man as he was. This is certain, that the greatest Catholics have commended him, and go on commending him still; and bate me but a few Court-flatterers of *Rome*, and I will ingage that all others shall speak well of, and commend him.

Among all the Works of Father *Paul*; his *Letters*, because they were written to Persons of the Protestant Religion, are the greatest Motives to his Adversaries, of defaming him for an Heretick: as if human Society were nothing else but a Company and Confederacy of Heresy: and yet in *Rome* it self, the most eminent Prelats do converse, and do Business with the very Jews, without any tincture of Judaism.

For my part I have been astonish'd to see that no Body undertook to get these *Letters* printed before; which were collected so diligently by disinterested and dispassionate Persons, to no other end but to inform the World of the Actions of this excellent Man, and take off those ill Impressions and Influences that his Enemies were possessed with against him, and make due reparation to the happy Memory of such a Churchman; since every Body may plainly observe that his Correspondence with Protestants went no further than a Conversation about some Civil and Historical Matters, and things of Power and Jurisdiction; there being in it no more oftentimes than exchange of Courtesy and Civility: and the substance of all ended in moral Consultations; that is to say an inquiry into the way of bringing the Church to a holy Union and Reformation.

Possibly there will be those that at the very Period of these Letters will be making a whole Volume; and will wiredraw, and turn and wind the Father's Notions and Thoughts this way and that way, according to their own misinterpreting Fancies and Passions, as they are resolved to like nothing but what does just jump with the Interests of *Rome*. For my part, I am neither Divine nor Lawyer, and so am not able to judg of the several Matters contain'd in them. I am only an honest Printer, and no Judg. I and my Men have been taking pains to bring these Letters to Light, and leave the Censure of them to your Judgment. I present them to you for no other end, but that you may get some benefit and instruction by them, [and that is your fault, Reader, if you do not].

A
TABLE
OF THE

Most considerable Matters contained
in every Letter.

Letter I. *Father Paul gives an Account of the Wounds given him by some that were set on work by the Court of Rome to kill him. Of the Wars of Holland and Spain, and divers other brief Particulars.*

Letter II. *He discourses of Thuanus's History: Of the Peace of the Low-Countries: Of the Invasion of the Kingdom of Cyprus, and other Matters of Religion and State.*

Letter III. *He speaks of Designs form'd in the Court of Rome against his Life: Of his great Constancy in resisting them: Of the State of the Duke of Savoy: of the Low-Countries: of England: of the Spaniards: of a Congregation of the Jesuits, about their Return to Venice.*

Letter IV. *Of the Interests of Germany with the Turks, and such other Intrigues.*

Letter V. *Of the temporal Monarchy of Rome: Of Father Paul's Desire to see Monsieur de L'ille:*
Of

Ixxiv The CONTENTS

Of the General of the Jesuits, his Authority; and other historical Matters.

Letter VI. *Of some Books of Religion printed in France: Of the Troubles of Germany, and the Occasions of them: Of the languishing Condition of Spain, and the Reasons of it.*

Letter VII. *Of the Scars of Father Paul's Wounds: Of the great Preparations of the Spaniards: Of the Watchfulness of the Court of Rome upon Books prohibited: Of some Theses in Favour of the Pope's Authority; and a curious Picture of Pope Paul the Fifth, in the Front of that Book.*

Letter VIII. *Of some Writings about the Council of Trent: Of Monsieur Vieta's Cypher: Of the Corsairs of Sicily: Of the Stirs in Ireland, and certain Matters of Religion.*

Letter IX. *Of a pleasant Book against the Jesuits: Of some Businessses of the Grand Signor, and his particular Designs: Of the good Understanding between the Pope and the State of Venice.*

Letter X. *Of the Maxims of some Governours: Of the Arts and Tricks of the Spaniards, and of Don Pedro di Toledo in particular: Of the War in Hungary and Bohemia; and of the Malice of Hypocrites, and who and what they are.*

Letter XI. *Of the Representation of Rome under the Figure of a Tower, and who they are that must demolish it: Of the great Secrecy of the Jesuits: Of some Papists turning Protestants: Of the King's Pretensions upon Spain and Rome.*

Letter XII. *Of the Baseness and Villanies of the Jesuits: Of the State of Germany: Of the Artifices of the Spaniards: Of the Requests of the Canonists to the Clergy.*

Letter XIII. *Of some Proposals made to the French by the Spaniards : Of the Departure of Father Fulgentio the Franciscan, from Venice to Rome : Of Embassies to divers Parts of Christendom.*

Letter XIV. *Concerning some curious Discourses in Latin, and other Languages : Of the great Care of the Jesuits in suppressing Books which are written against them, and their Indeavours to get into Venice again.*

Letter XV. *Of Father Paul's great Desire to learn the Secreties of the Jesuits : Of Father Fulgentio's Actions at Rome : Of the Revenge of that Court : Of the Peace of the Spaniards, as prejudicial to Venice : Of the new College of Jesuits erected at Castiglione : Of the Pretensions to Avignon.*

Letter XVI. *Of some Books of Controversy, printed in France : Of the Copies of some certain Writings : Of an Assault made by some Catchpoles upon Colonna's House : Of Cardinal Baroni-us's Works, and the Election of the King of Hungary.*

Letter XVII. *Of a Franciscan Friar banish'd from Venice : Of some Churchmen put in Prison for writing and speaking against the Republick in the time of the Interdict : Of the Interests and Affairs of England : Of the Bible translated and printed by Pope Sixtus Quintus, his Order in Italian, and what is said of it. [Concerning which Translation there is a good Account given by Gregorio Leti, in his Relations of the Life of that Pope, printed at Amsterdam in the Year 1686. Part 2. pag. 399, &c.]*

Letter XVIII. *Of the imaginary Cardinalship of Poet Menino : Of a Person burnt in Paris, and divers other Curiosities.*

lxxvi The C O N T E N T S

Letter XIX. *Further Discourse of that Franciscan that was banish'd from Venice, with the Reasons thereof: Of the Archdeacon that turn'd Cat in Pan, and ran away to Rome after some Defence of the Venetian Cause: Of some new Attempts made against Father Paul's Life by some Churchmen.*

Letter XX. *Of a Book intituled, De modo agendi, against the Jesuits: Of the Laws of the Jesuits concerning Bishopricks: Of the Cardinal Peron: Of the Roman Jealousy: Of some Prisoners at Rome, that had been imployed by the great Men there to kill Father Paul, and Father Paul's Sense about their Imprisonment: Of new Quarrels and Contests arising between the Republick and the Pope: Of Matthias King of Hungary.*

Letter XXI. *Of the severe Justice shewed to a Person at Paris: Of the Troubles of Germany, and other Particulars.*

Letter XXII. *Of the Protestants Confession of Faith, liked by Father Paul: Of the Rewards and Chastisements given by the Pope and the Venetians to their Friends and Foes: Of the publick Penance injoin'd the Archdeacon: Of some Differences amongst the Swissers: Of the Jesuits Workings in England.*

Letter XXIII. *Of some Briefs of the Jesuits, and the Agreement between the Spaniards and them: Of the Pope's Inclination to Spain: Of Parafius brought Prisoner from Ancona to Rome: Of Father Bitonto's Death: Of a Law renewed by the Council of Trent: Of some Squabbles between the See Apostolick and the Republick, upon the Account of some Preferments: Of some lying Accusations fastned upon Father Fulgentio, as if he were an Heretick.*

Letter XXIV. *Of the great Duke of Tuscany's Death : Of some Priests and Friars thrown into Prison at Rome : Of a new French Ambassador's coming to Venice : Of some Bickerings between the Emperor and his Brother : Of Vignier's Propositions concerning Anti-Christ : Of the vast Preferments of the Pope's Nephew.*

Letter XXV. *Of the Opinion of Ignatius the Founder of the Jesuits : Of the Pope's vilifying the Holy Scriptures : Of the huge Auditory at Father Fulgentio's Preaching, and the way he used in it, and the Contrariety of it to the Kidney of the Jesuits : The Father's Account of the Pope's Miters, and Regna Mundi, [where though the Father says he handled all of them in the Pope's Vestry, and was sure there was no such Word as *Mysterium* upon any of them ; yet it is very likely there had been that Word there upon some of them, and that it was either cut out, or the Miter new made ; for Monsieur Francis Breton, that of a Monk turn'd Protestant, and declared himself so at Vendosme, Jan. 28, 1601. says that he saw that very Word *Mysterium* upon the Pope's Miter, and considered it. See Dr. Crakanthorp's Defence of the Church of England, against the Bishop of Spalato, printed at London in 1625. at Page 180. in the Text and Margin.] Of new Designs against the Father's Life : Of the Maxims of the Spaniards and Jesuits to draw the Catholick and Protestant Cantons to their Devotions.*

Letter XXVI. *Of some Writings of Vieta [who was first the great Duke's Secretary, and then the French King's Cypherer : See Bibliotheca Thubana, Part 2. pag. 480.] Of a miraculous Accident in France [of which I think Gassendus gives some*

lxxviii The CONTENTS

some Account in the Life of *Peiresk*, though there is no Particular of it here specified.] Of the Tricks of the Jesuits, and their Banishment out of Hungary: Of Father Fulgentio's Preaching, and the Roman way of Preaching: Of Designs against Geneva: Of Father Fulgentio's Piece in Defence of himself.

Letter XXVII. Of the Turkish Fleet: Of Plots against the Father, and his despising of them: Of Distrusts between Rome and Venice: Of the Revolt of Bohemia: Of a Jesuit-Confessor to the Queen of Spain, that she begg'd with Tears to have, though a dull Fellow: Of the Envy the Court bore him: Of the Troubles about Cleves, and Dangers of Geneva: Of the rampant Hypocrisy of those times.

Letter XXVIII. Of the Interests of Cleves and the Court of the Rota in Rome, and the Venetian Abby-matter transacted there, and the Cowardise of the Monks that belonged to it, that durst not say their Souls were their own.

Letter XXIX. Of the Spanish Benefices and their Freedom from Pensions: Of the great Peace of those times: Of the Jesuits Constitutions, and their Craft in concealing them: Of Letters between Hotoman and the Father: Of his Worth and Writings: Of the Disgrace of Father Cotton: Of the Differences about Religion, whether reconcileable or no: Of the great Account that is made of Judiciary Astrology at Rome, and the Baseness and Folly of that Art: Of the Father's looking into the Mysteries and Foundation of it, when he was young, and damning it for a vile Study, when he grew older and wiser, according to the Sense of Holy Scripture, and the Directions of St. Augustine.

Letter XXX. *Of bearing with little Imperfections in Religion, provided the Fundamentals are good : Of King James's Book sent to the Republick, and their Acceptance of it : Of Father Cotton's kind Word about it, and the Father's wise Note thereupon : Of some few Mistakes that Father Paul found in the first Edition of it, and his Exceptions to some things in the second : Of Stirs in Stiria and Carinthia about Liberty of Conscience : Of all Quarrels concentrating in Religion, as all Diseases do in the Plague in Pestilential times : Of the Disposal of the Venetian Abby.*

Letter XXXI. *Of the Duke of Savoy's Refusal of King James's Book, and the great Duke's giving it to his Confessor to burn it, and the prohibiting it at Rome : Of the Father's Inquiry about the Sovereignty of Avignon, and the County of Vannes, [about which, I think, there is something pertinent to this Question in Gassendus's Life of Peiresk : and it may be that gallant Man, who knew Father Paul, and advised with him about Scholar-like Questions, (as is seen in that Life) was also consulted by him for Resolution to this Matter, though we hear nothing of any such thing further in that Life, because Gassendus and Peiresk knew how obnoxious the Father was at Rome, where they were resolved to keep their Interest ; and 'tis a Sign that Peiresk did so, by the Celebration of his Praises there in 40 several Languages, after he was dead, as is told us by Gassendus, at the End of his Life, and by Grotius in his Epist. p. 885. which a Man would wonder at, if he did not know where there is most of the Confusion of Babel.]*

Letter XXXII. *Of the Jesuits getting behind the Curtain, and the Father's Opinion of their Quietness : Of the Affairs in Bohemia, and the Turks Advantage by the Divisions of Christendom : King James's Book refused in Spain and Savoy : Of the Pope's chief Care in getting Money : Of the Roman Court's gaping after the Death of the Doge, and their Envy at his Life : Of the Success of the Jesuits through the keeping close their Laws ; their giving out a little bit of them, but securing the worst Part : The Spanish Advances in Italy, and the Italian Princes courting the Favour of that King.*

Letter XXXIII. *Of the Modesty and Gravity of the Spaniards, and the Ends of both : Of the way of sending Books and Letters to the Father : Of a great Fire at Constantinople : Of the Persian Ambassador going to Rome for the Pope's Blessing, and (which he valued much more) his Assistance against the Grand Signor.*

Letter XXXIV. *Of the Jesuits establishing an Universal Debauchery in the World ; their Sermons and Pedantries against the Republick : The poor Monks of Camaldoli glad that they were alive, and giving up their Title to the Abby at his Holiness's Demand, without the least Word of Resistance, as became obedient Sons of the Church. Cardinal Borghese makes a shift to get 5000 Ducats out of it, though another Man, in Right of the Republick, has the Possession of it. Men that will be Slaves, must be so. Stiria and Carinthia still indisposed and out of Order, which makes the Romans thoughtful : A general Peace likely to insue, and the Father's Opinion of the Advantage the Jesuits would make of it, especially if they could but get Ignatius Sainted.*

Letter XXXV. *Abbot Cornaro condemned by the Council of Ten for assaulting a Merchant, and taking away his Wife from him: Some Account of the Father's History of the Council of Trent.*

Letter XXXVI. *Of Bellarmine's Book against King James, and the Weakness of it: Of his owning that of Tortus, and Reflections thereupon: Of the Jesuits in Bohemia forbid to make Purchases, and yet required to contribute to the Publick Necessities, and the Arguments used by them to get off: The Abbot of St. Victor's silly Book in Defence of the Jesuits: A good Word concerning Badover: The Ambassador of the States of Holland treated like those of Crowned Heads: The League of Mentz, and Indevour to get the Pope, Emperor, and Spaniard into it.*

Letter XXXVII. *The Jesuits Indevour for the Divinity-Chair, and the Sorbon's Opposition; their Philosophical Offices of applying Activa pallivis; who they are that are their greatest Friends: The Spaniards Design upon Cleves: The Prince of Conde's withdrawing: A Turkish Ambassador highly abused at Vienna: The sending the Captive King of Fez to Milan. Thuanus's History prohibited at Rome.*

Letter XXXVIII. *The Duke of Savoy's Intrigues: The Death of the Pope's youngest Brother, which did greatly afflict him: Of the Uncertainties of the State of Germany.*

Letter XXXIX. *The Jesuits private Doings in France, and their old Craft in that Kingdom: Why they make no Attempt to get into Venice again: The Father's shrewd Judgment about that Point: No more Deserters at Venice: The French Ambassador's Difficulty about the way of treating the Dutch*

one, and upon what Nicety; the English Courtesy to him: Charles Perkinson's Book, *De modo agendi*, not printed: The States of Christendom: A Jesuit's Demands of safe Conduct into England: A Catalogue of good Books sent the Father; his Memoirs of the Council of Trent, and Design of sending them into France.

Letter XL. The Importunity of the Jesuits for the Professor's Chair of Divinity: Father Gontier only rattled a little for a Miscarriage [of whom see *Anti-coton*, p. 45, &c.] Marshal Dornan's Death, his Commendation: France embroiled by the Jesuits: Thuanus's Works the more sought for, the more they are prohibited: The Arrest against Chastel therein concerned: The State of Holland: Much Money sent to Germany: Of the Turks and Hungarians: Fulgentio the Franciscan, that ran away from Venice to the Pope, clapp'd up by the Pope's Order.

Letter XLI. Of the Father's Cypher, and the Necessity of it, by reason of his back-Friends; his Thoughts about the Affairs of Germany and Savoy: The Jesuits Dangers in Constantinople: Thanks for Monsieur del Ile's Discourses and News: Receipt of a Book upon the Apocalyps [which seems to be Brightman's, of Francfort Edition, 1609.]

Letter XLII. God's counter-ordering of things to Mens Designs: The Disposition of the Princes of Germany: Cardinal Delphino come to Venice, and why. No Talk of new Laws of keeping out the Jesuits from Venice, because they weaken the old ones: Their Attempt to get into the State of Urbin: The Father's Opinion of the Prince of Conde: The Condition of Fulgentio and Marc-Antony, two Turn-coats.

Letter

Letter XLIII. *The frequent Issue of great Preparations: The Spaniards Skill in Government: The Duke of Savoy's Inclinations: The French King's Wisdom in making Bouillon General against the Germans: The Diets of Hall and Mentz: The Pope's Concernment therein: The Duke of Saxony's Interest, to which Party inclined uncertain: The Jesuits Negligence; their Forbearance to offer for a Return to Venice, and why: How they would carry themselves in a War between France and Spain: The Death of Monsieur di Fresnes.*

Letter XLIV. *The Venetian Ambassador's Journey to Loretto: Of the Father's Cypher: The State of Germany: A Meeting of Princes at Prague: The Duke of Saxony's Absence from it, and the Issue thereof: Affairs of Italy, from whence the War is kept off by divers Sights and Arts: The Papists prevailing in Venice, and the Reason of it: Rome and Spain all one: The way to keep in with the Venetians: The Effects of a Letter intercepted: This makes the Father wary, as touching his History of the Council: Menino plays the Rascal: What the Father could do, if there were but War in Italy: The Pope urges Poland to disquiet Brandenburg.*

Letter XLV. *Of the Prince of Conde's Journey and Actions: The Jesuits Affections towards him: The Pope's Legates to France and Spain; his Money sent to Naples to buy Estates: Desdiguier's keeping a Wench, and yet not going to Mass: The new Telescopes, and the Discoveries by them.*

Letter XLVI. *The Character of the Venetian Ambassador that goes to France: What Design frustrated by the Death of Henry the IVth: What Princes have done brave things: The Disgusts between the Emperor and his Brother: Vignier's Tre-*

lxxxiv The C O N T E N T S

ater of Antichrist : De modo agendi, brought by Sir Henry Wotton : The Father's Thoughts who had a Hand in the French King's Marriage : News of Friar Fulgentio.

Letter XLVII. *The Union of the French Nobility after the Death of Henry the IVth : The Dangers of their falling out, especially if the Jesuits can get in- to their Counsels : The Good of France and Rome, two several things : The Queen's Superstition : The Dulness of the Spaniards, and the Briskness of the French : What the Father thinks of the Pope's kind Promises to France in this Conjuncture : The Prince of Conde in Flanders : Ravallac put to Death, without sufficient sifting of him who set him a-work : The Count of Fuente's Bustle, after the French King's Death : Conjectures why : Stirs in the Cantons : The Father's Care how to keep on the Correspondence : Mischiefs of the intercepted Letter, which made the Father watchful.*

Letter XLVIII. *Care of safe Conveyance of Letters : Signor Barbarigo's Character : De modo agendi not compleated ; 'tis a curious Piece : Advice about Castrine, that nothing be communicated to him that concerns Monsieur Grosnot : Father Fulgentio the Deserter, how used at Rome for his Love to the Pope : An Account how the Inquisition dealt with him ; their Charges, and his Answers ; he was delivered over to the Governour of Rome, and then hang'd and burnt : The Affairs of France : The Effects of the King's Minority : The Design of Spain with France : The French Queen fond of Friars and Jesuits : The Jesuits lose nothing by their Absence from Venice : The Hugonots and their Designs commended.*

Letter XLIX. *The Riddle of Agreement between Conde and Guise : Lorrain's Condition, and Vaudemont's*

demont's Example : The great Mens Ambition and Quarrels in France : Quietness makes for the People, and Disturbances for great Men : Thuanus's Integrity : Conchine's Designs [of whom see Rigaltius in the Life of Petrus Puteanus, in Dr. Bates's Vitæ Selectorum, pag. 661.] and his Character : The Siege of Gulick : The Outside of the Affairs of Italy : The Spanish Forces in the Dutchy of Milan : Feuds and Duels : Who to succeed upon Fuente's Death in the Government of Milan : The Duke of Savoy's Son going into Spain upon Bovillon's Advice : The Pope afraid of War in Italy : The Pope not pleased at the Birth of the Duke of Parma's Son, and why : Thoughts about the War that Henry the IVth intended : Military Preparations in Italy : Venetian Courage abated.

Letter L. Ambassador Barbarigo's Commendation reinforced : The ill Will of Rome to Venice : What would come of it, if there should be a War between them : Cardinal Bellarmine's Book of the Pope's Power over Princes ; the Pretence of it, and the real Aim of it : The strange things that the Cardinal says in it, and the Confidence he uses therein : How he came to think of Writing that Book : The Jesuits Pranks with the Bailiffs of Rome, and the Chorse put upon them by the Chamber of Rome, about a great Estate of a Bishop left in Legacy to them : Their Sawciness in France : The Harlot's Tricks with the Republick : The Mysteries of the Jesuits : The rest of de modo agendi sought for : A Copy of Richeome's Apology for the Jesuits, desired not in Latin but French : [Part of the meaning of which Request appears to be this : The Divines at Venice had quoted a Passage out of the Latin Translation of that Apology, by Andrew

lxxxvi The CONTENTS

Valadevo, a Jesuit, as it was printed at *Lyons*, 1606. shewing that Church-men ought to be obedient to secular Powers, not only *quoad vim directivam*; but also *quoad vim coactivam*, &c. the Words being thus, Chap. 34. *Nostri Disciplina, Henrice, haud est hic alia, quam quod ego saepe monui*, and so on to—*Francorum Ecclesia videmus*; proving by this Concession of the Jesuit, that Churchmen were liable to the Punishment of secular Laws in case of Crimes cognizable thereby, as much as other Men. When the Divines had made Use of this Allegation in their Treatise about the Interdict; out comes the angry Cardinal *Bellarmino* with his Answer to them, and charges them, that they had abused good Father *Richeome* by a false Citation of him, and cunningly shifts off the Stress of the Allegation, by recurring to another Place, where some like things were said, which they tell him of afterwards handsomly and genteely. This Passage made the Father (who had a Hand in that Treatise) very loth to trust a Jesuit's Translation of a Jesuit's Book; and therefore he had a Mind to see the true Original as it was writ in French. All this is largely set down in Father *Fulgentio's* Book, with this Title, *Confermazione delle Considerazioni di Maestro Paolo*, Ven. 1606. pag. 308. See Richier Hist. Concil. lib. 4. p. 84. Edit. 1681.] Concerning the Chamber of Meditations, full of horrible and frightful Devils painted, to bring up young Men to desperate Attempts, by the Sight and Contempt of all those hideous Shapes: The Italians not fit for such Contemplations and Resolutions: Who are the Jesuits best Customers: The Duke of Fria; the Germans; the Hugonots, bound to take heed of themselves,

selves, because the Jesuits watch for their Destruction: Their Assembly wished for, and the Concernment of it: Of Fulgentio's Abjuration: Bellarmine's Book forbid rigorously, and the Reasons why.

Letter LI. Not yet God's time of being freed from the Pope's Yoke in Germany and France: Fears of leaguings in France: Venetian Zeal, how alarmed, and how to be restored: The Mischiefs of the Jesuits: The Power of Flattery: No Advocate for the University of Paris to be gotten, unless commanded: What this means: The Jesuits Wiles by Promises and Equivocations, and smooth Carriage: What France is to look for upon this Account: The Father's Commendation of French Protestants; he got at last a Copy of the Jesuits Constitutions: What they make them to be: They all conspired to make France their own: A Miracle of Ignatius: Atheists and Jesuits dear Friends: Directions about the Cypher: The Protestants in France bound to look well to themselves for divers and sundry Reasons: What the Jesuits would do to the Devil himself, if he would be of their Mind.

Letter LII. The Queen of France, Conchine and the Jesuits, how kind to the Protestants: The Bravery and Wisdom of Count Maurice: The old Measures of Philip the Second: The Father finds fault with the Terms of Offensive and Defensive League between England and France: Peace between the Emperor and his Brothers.

Letter LIII. Espernon's going to Rome a suspicious Matter: Rumours and jealousies of great Men, Signs of what: Thuanus commended for a good Catholic: The Suit of the University of Paris: Inclinations of Savoy: Condition of Venice: The Spaniard gets Correggio: Castiglione's Estate offered

lxxxviii The C O N T E N T S

to be sold him: *The Pope gives his Nephew the rich Preferment of Bologna: The ill Condition of Germany: The League Ecclesiastick very busy.*

Letter LIV. *The Property of Truth: The good Memory of the Jesuits: The Queen of France not willing to know how her Husband came to be killed: Seeds of Troubles in Germany: The Affairs of Italy: The Pope's Friends thrive at Venice.*

Letter LV. *The Duke of Feria's good Will: The Jesuits were Saints before Aquaviva's time, in Comparison of now; they brag of getting Constantinople, being resolved to catch a Turk or a Tartar: What they do in their Congregations; how manifold their Decrees: Their way of calling Congregations: The Parts of their Constitutions: The Answer of the Provincial of Germany to the Grisons Question; what they had been doing at their Congregation; and the Father's Sense of it: The Difficulty of knowing their Cabals, and what they do to one that betrays them: A fine thing if the Parliament of Paris would make them shew their Constitutions: Bellarmine's Book, The Ace of Trumps: A new Ambassador from England, Sir Dudley Carleton: The Archdeacon of Venice, how used: Books seized on by the Germans.*

Letter LVI. *The Paris-Arrest against Bellarmine's Book: The Joy of Italy upon disbanding the Milan Army: An Account of things in Germany: The Contribution of the Pope to the Catholick League: The Particulars of the Archdeacon's Death.*

Letter LVII. *Affairs of Italy: Discourses in France against the Jesuits: The new Venetian Ambassador not to be trusted.*

Letter LVIII. *Advice to Monsieur Grosnot: Bellarmine's Book dispersed in the Pope's Estate more than*

than any where : *The King of Spain's Edict against Baronius's Book of the Monarchy of Sicily ; that Book prohibited at Naples long before : The Edict sent to the Inquisition [as the Author would have been, if they durst :] Vigniers's Book : The Jesuits Defence against Anti-Coton sent up and down in divers Dresses : The Pope's Answer to the Duke of Savoy, about his meddling with Geneva : His great Hopes of Germany : The Pope and the Jesuits contriving a War in France : A Frenchman taken in Rome in Jesuits Habit, and examined closely : Savoy's Tax upon his People.*

Letter LIX. *The Necessity of France providing against the Jesuits : The Edict against Baronius's Book ; a Censure of all his Annals : The Duke of Savoy's Bustle : The Constable of Castile's Salary lessen'd : Strange that the Jesuits who made the Broils in Germany, set it on fire, and then ran away by the Light of it : The Archdeacon of Roan's Apology for the Jesuits, a cunning thing : Whether the young King of France knew himself to be so.*

Letter LX. *The Father's Cypher enlarged : The Fruit of a dangerous Controversy in France : Barbarigo's Character still improved : Something at Venice designing against the Jesuits : The Vice-Roy of Naples threatens the Jesuits, and this afflicts their General : The Court of Rome nettled at the Edict against Baronius : The Jesuits fine Farce at Rome.*

Letter LXI. *Monsieur Castrine's Fall : His going to Ferrara dangerous : The Weakness of the Sorbon Censure : The Reason of du Moulin's Delay in defending his Anti-Coton : Friar Gomeranda, instead of being whipp'd, made Master of the Apostolical Palace [a very fine Exchange ;] an Account of his Learning : A thing that the Sorbon might be well*

well imployed about : The Edict of the King of Spain against Baronius, a Censure of him and his Manners too : The Reason why it came out no sooner : Monsieur Leschassier's Commendation, and Monsieur Gillot's, two brave and learned Lawyers : Rome's Complaint against the Edict at Madrid : The Answer return'd to it : It was too hot for the Inquisition to meddle with : Wisdom and Folly tack'd together by the Tails : The President Harlay's turning Papist, a very great Evil : Verdun a Friend to the Jesuits : The Monsieur in Jesuits Habit, that was clapp'd up at Rome, not heard of afterwards : The Father's Wishes for good Success from the Protestant Synod : Cautions to be used in the new Cypher.

Letter LXII. The Spaniards begin to look about them, as to temporal Power : The Scuffle that happened in England with the Duke of Savoy's Ambassador : The great Dutche's her Confessor's Book against King James, a very senseless thing, not worthy of an Answer : The German Princes engaged in a dangerous Resolution : Spain punishes the Dean of Saragosa, and gets a good Lump of Roman Money : Bellarmine's Book still censured in France, whose Ambassador tells the Romans, that the Parliament is the Foundation of the Kingdom : The Jesuits a Kennel of Foxes.

Letter LXIII. The Jesuits more to be feared in France, than the Pope and the Spaniard too : Venice is in their Eye : A Protestant ventures to seize upon a City in France : The Boldness of Preachers against the Government, and the way to redress it : The Florentines as cunning as they are, yet not wise enough to trapan the Venetians by any of their silly Books : Cardinal Doria's Name to the Edict against Baronius : False News from Prague, about the

the Arms in the Jesuits College ; but true News, that they were preserved by the Protestants in the Siege of that City : Disputes between the Pope and Venetians about Ceneda.

Letter LXIV. *Defence of Anti-Coton much desired : Imputation of the French King's Death to the Protestants : Stories of the Duke of Savoy's Death : Confusions in Germany : Rome cares not for that, nor the Jesuits neither : Italian Ease and Sloth : Cardinal Cajetano's Pranks at Dice and Women : The Mischief of believing Rome to be a Holy City.*

Letter LXV. *Father Gontier the Jesuit sent away by President Harlay : The Jesuits the Supporters of Popery : News from Germany : A Fund making there for an Ecclesiastick War : Donawert [of which see the Cancellaria Hispanica:] The Reason of the Leagues in Germany : Italy barren of News, except of Feasting and Junketings : The Pope would get Ceneda from the Venetians, if he knew how : Disputes in France not approved by the Pope : Advice of getting the Protestants to strike in with the Papists in the Point of Loyalty to Kings : The best Work in the World is, to bring the Jesuits into Discredit : the Consequences of such a Work.*

Letter LXVI. *Duke of Savoy's Forces : Various Appearances of the German Affairs : The Duke of Saxony's Death : The quiet Conclusion of the Protestant Synod : The Pope's cunning Managements with Venice : The Jesuits Success in India.*

Letter LXVII. *Fears of du Moulin's tacking about [so that it seems Father Paul was as much afraid of his Change of Religion, as he was of Isaac Casaubon's.] Diets and Agreements in Germany come to nothing : The King of Spain's Son made a Priest : Monsieur Breve's Remark upon it :*

What

What a fine thing it would be, to have three Popes all at once [which is no News:] Spain stands up for it self against the Nuncio's Auditor: Geneva warn-ed to look to it self: Three great Men knew each other's Minds: Matthias's Inclination and Confi-dent: Remarkable News from Cardinal Joyeuse's Palace in Rome.

Letter LXVIII. Spain thinks of its Liberty: What likely to come of his Son's being made a Church-man: The Jesuits expelled out of Aix la Chapelle: The Duke of Parma imprisons many of his best Sub-jects for Conspiracy.

Letter LXIX. The Venetian Ambassador at Pa-ris represents things ill on the Protestants Side: Ma-nny Cardinals made out of due time: The Spanish Nuncio made a Cardinal, but the French not: All the new Cardinals of the Spanish Faction: The Ve-netian Prelates make a shift to keep up, by an odd way, but get nothing: Spanish Resolutions resented at Rome: How the Trick of Pensions got footing in Spain, and how retrench'd: Other Courses there taken to meet with Abuses: The Venetians chastise the Bishop of Padua's Vicar, and the Monks of that City.

Letter LXX. The Spaniards get Salliel: The Convenience of that Place for their Purpose: The Italian Princes grumble at it: The Vice-Roy of Sici-ly hangs up a Priest for a Crime: The Archbishop [of Palermo] excommunicates the Vice-Roy: The Vice-Roy sets up a pair of Gallows at his Palace-door: This complained of at Rome; but too hot a Point to touch there: Divers Books out against Bellarmine at Paris: The English Writers against him com-mended: They to be answered by some Jesuits nearer London than Rome: Castelvetro [who I think was

was the Man that got *Erastus's* Book against *Beza*, printed at *London*, under the Mask of *Pesci-claw*, having married his Widow. See *Beza's* Preface in answer to it] clapp'd up in the Inquisition at *Venice*, but presently got out again by the Instance of *Sir Dudley Carleton* with the Senate, without any Notice taken of the Court of Inquisition: How great a Point this was: *New Correspondence.*

Letter LXXI. *Anti-Coton* still expected: *King James* did not do all he might for suppressing Popery, having more effectual Weapons in his Power than his Pen: *Ceneda* safe for the *Venetians*, because they had Possession of it: Money of more Concernment to the Pope, than meddling with the Imprisonment of Friars: Huge Joy amongst the *Jesuits* for good News out of *France*: The poor Reformation of *Germany*: From whence the Reformation of *Italy* must come: No Books to be sent *Father Paul*, but very good ones.

Letter LXXII. The Business of *Sassello* sticks in the *Genoefes* Stomach: An Uproar there about it: The *Spanish Ambassador* at *Genoa* in Danger for it: The *Genoefes* Arm: That *Ambassador's* Secretary affronted at *Turin*: Some Thoughts how the Affront came to be contrived: A *Venetian* Abbot required by the *Nuncio* to be tortur'd, but denied: News from *Germany*.

Letter LXXIII. Strange Ambassadors sent to *Rome* from *Venice*: The *Spaniards* fortify *La Cisterna*, which troubles some Neighbours.

Letter LXXIV. *Badover* sent of an Errand to *Venice*: the Father smelt him out presently: No *Capucins* in *Savoy* but those of the right Breed: The Father knew whom he might trust, and did not want Friends amongst those who were pitch'd upon for *Estaffettes*:

bassies : A Booke of my Lord Mornay's, and the Father's Judgment of it.

Letter LXXV. *Monsieur Servine's Remonstrance : What some Men make nothing of, and what they make Heresy of : The Sorbon quite another thing than what it was formerly, being now all be-je-suited [as Grotius also hints in one of his Letters, pag. 446. who shews afterwards, pag. 952. what a huge Mind the Jesuits had to be admitted Partners in the Faculty of Paris.] The Spanish Fleet shatter'd upon the Coast of Africa : Four Requests of the Spaniards to the Pope : The Abbot of Bois trappann'd, and why : His Destiny read.*

Letter LXXVI. *The said Abbot cheated at Siena with a safe Conduct, which they said, signified nothing to the Inquisition ; and so they (according to the Father's Opinion of the Matter) truss'd him up in Campo di Fiore : Who it was that had a Hand in his Death : The Marriage of the young French King : Who the Father blames for it : The Cardinal Joyeuse lusty and well again, by a good Sign and Token : A new Palace making for him near Veletri [which is one of the finest Buildings between Rome and Naples.] The Turn of things upon Matthias's Marriage : Why the Sorbon-Censure about the canonizing of Ignatius was not published, as well as that against the Lord Mornay's Mystery : The Spanish Ambassador at Paris burns Bellarmine's Booke about the Pope's Power, and why : Coeffeteau, a Man of some good Principles : Castrine's Misfortune [but he is not hang'd yet :] The Sorbon and University, when they will oppose the Jesuits.*

Letter LXXVII. *Pope Paul changes his Ministers : Borgheze made his Secretary : The Duke of Savoy's Ambassadors in Spain likely to be sent home with*

with a Flea in their Ears : Spanish Ambassadors at Venice : Of whom the Father desires some little Notice.

Letter LXXVIII. Union of the Protestants in France : The Spanish Match how concerned with them : The Duke of Orleans's Death, and the Consequences of it : The Prince of Conde's Condition : Sermons about the Sainting of Ignatius : What passed at Sevil upon that Point, in a Book printed, which Father Paul highly valued : Charles Borromeo also entred into the Almanack for a most out-doing Saint : One of Lucca put to Death for Religion, or somewhat worse : The Father has an Eye upon Badover : The Spaniards Actions like their Gate : The Crotchets of Savoy.

Letter LXXIX. Jesuits providing for a Congregation : A Guess at their Business : The Pleadings against the Jesuits for the University of Paris : The Sorbon-Censure upon three Speeches, and a Wish that they would never do worse : Soliers's Reply to their Censure very sawcy : The Jesuits venture hard against the Gallican Liberties, which fare the worse, because they that are most concerned in them, do not understand them.

Letter LXXX. Spiritual Gossips at Venice that were bringing up the old Portugal Tricks of Rapiers and sweating Blood : A fair Trial of Skill with the Jesuits, who should be the best Men in the University of Paris : The Speeches on both Sides desirable.

Letter LXXXI. The different Shapes that the University-Quarrel was represented in : No small Matter that the Jesuits were so openly exposed : The demolishing of the Burgo in Brescia, a perfect Riddle : The Prudence of the Protestants : The Emperor's Death : The Pope's Thoughts hereat : The Allot of
Poiss.

Bois's Death misrepresented by those that ought to be ashamed of it : Castrine's Letters intercepted, that the Father sent him ; but they were not sent back to Venice ; or if they had been, it would have signified nothing to his Disreputation there ; however the Father has done writing to him, and resolves to have no Familiarity with French Ambassadors : Gussoni's Character : Cautions about him : The Death of the brave John Marfilio, that stood stoutly to his Principles, and defied the Pope's Anger and Temptations : What it is that kept many Men from turning Protestants.

Letter LXXXII. Who likely to be chosen Emperor : What was got by the Death of Henry the IVth : Martilliers's Pleadings against the Jesuits : Monsieur Servine's also : A great Stir (about Richiers's Book, *De Ecclesiasticâ & Politicâ Potestate*) suppressed by the Parliament : High time to stand up for Kings against the Pope : What the Sorbon might do : What the Jesuits do do : France begins to consider the *Directorium Inquisitorum* [and so did learned Isaac Casaubon too, who in his Letters, at pag. 801, of the Hague Edition, *An. Dom. 1638.* has these Words about it ; *Ego cæde magni Mæcenatis mei ita sum irritatus in illud Μυσήγειον ἀδίκησε, ut Partem maximam Pietatis putem, Veritatem in hoc Articulo profiteri. Si vis scire causam cædis Regiæ, lege Directorium Inquisitionis, qua parte agitur de Suppliciis Regum. Ab illo Fonte ea cædes certò scio.* So did Richerius in his Apology for John Gerson, printed at Leyden, *An. Dom. 1676.* pag. 15, & 187. And as to the Age wherein the Author of that *Directorium* lived, who was Nic. Eymericus ; there is a gross Mistake in Filesacus, a Sorbon-Doctor, who says that he lived in 1508. (for

(for so we must conclude from what he tells us, pag. 780 of his *Opera varia*, printed at Paris, An. Dom. 1621. in his Discourse *De idololatria magica*, which he says he wrote in 1608. at page 760.) whereas they that give an Account of him, place the time of his Death about 1393. according to the Note in this Epistle. See *Oudini Supplementum*, pag. 666, &c. And therefore the time that he wrote this pernicious Book in, (which *Oudin* was so silly as to call a useful Volume for the Church) was when Popes took the whole Church for no more than a great School, and Kings for no more than the uppermost Scholars of every Form, and the Emperor to be Captain of the School, and themselves to be Masters of that School, with a swinging Rod at Command, to chastise either the Captain of the School, or any of the Heads of Forms, for not minding their Lessons that the Master had set them: Till Emperors and Kings made these Masters know, that they were not what they took themselves to be, but mere Pedants and Whippers that abused their Power into down-right Tyranny and Usurpation.] *What Nations have suffered by that Book: The Case of the French Protestants, by having so many Heads: Thoughts of the English and Spanish Match, and the End that Spain pursued in it: Father Paul's Thoughts about the History of Pope Joan: The Succession of Popes proved to be interrupted by other Instances.*

Letter LXXXIII. *The Effects of the Tumult about Richiers's Book: Monsieur Servine's Freedom against the Jesuits likely to cost him his Place at Court: The Queen's Usage of the Protestants; and the Quarrels of great Men.*

Letter LXXXIV. *Some fine Writing sent from Venice, that is worth knowing : A Quarrel between Cardinal Cajetano and a Gentleman of the House of Rangone, about providing against a Scarcity of Bread.*

Letter LXXXV. *Directions about a new Correspondence : The Character of Gussoni.*

Letter LXXXVI. *Some Plotting at Cardinal Peron's House : The Noise about Richiers's Book, and the Good of it, if the Parliament would but interpose : No Jesuits talk'd of in the Affairs of Germany : The Reason of which to be expected afterward : What a fine thing it would be to see the Emperor and the Pope parted. The Pope's Incroachments upon the Emperor : Soliers's Apology about to be suppress'd for the Foolishness of it : Monsieur Servine's Speech : The Pope's Indeavours of uniting the House of Austria : His requiring the Court-Bishops to go and reside upon their Seats : His Nephew shews him a Trick for that, but he shews a worse Trick to him that took his Bishoprick off his Hands : Cardinal Borromeo's Edict against Commerce with Grisons and Swissers ; but the Magistrates command the contrary.*

Letter LXXXVII. *The Jesuits remember the Venetians (not in their Prayers, but) in their Sermons, and in ill Offices at Constantinople : The sweetning Proceedings at Paris, a Sign of what : Of an Appeal about Richiers's Book ; and if that should be hindred, he ought to defend it [which he did in his Demonstration of it.] The Divisions amongst Protestants in France : The best way to heal them :*

Ca-

Casaubon writing against Baronius: Du-Vall's Book against Richiers, a very idle one. What Germany wants to get it an heat: King James's Power therein. The Judgment of Father Paul concerning Casaubon's Book against Peron.

Letter LXXXVIII. Some things concerning England, and a Proclamation of Pardon of Popish Priests: The Acts of Richiers's Appeal sent the Father by Monsieur L'Eschassier, [these are not yet published with his other Pieces:] Sir Henry Wotton's Embassy to Turin; his Entertainment there: Conjectures about his Business. King James might do some Good abroad if he would. Good, if the League between Venice and the Grisons go on; and these should demand Liberty of Religion there.

Letter LXXXIX. Cujacius's Book upon the Canon-Law received: Sir Henry Wotton's Business at Turin: The Tricks of Rome: The Danger of the Discord amongst Protestants in France: Father Paul saw what these things would come to, and what was contriving in Holland upon the same Disputes; [and how finely the Papists improved those Disputes in England, and to what purpose, appears by a Book with this Title, *An Apology of English Arminianism*, by O. N. once of Oxford, *Permissu Superiorum*, 1634. and it was not for nothing that the French King, who found the Sweetness of those Quarrels in his own Country, had a Mind to let Holland have some Part of the Diversion, as appears by the 196th Letter in Camden's Epistles.] The greatest of the Spanish Intrigues in France, was to get the Hugonots divided. The Spanish Ambassador commanded in Post-

c The C O N T E N T S

haste to Rome, to assist at the Choice of two Generals, [neither of Horse nor Foot, but other Sorts of Souldiers.] Sir Henry Wotton's Business again. The Duke of Parma makes work with his Conspirators, whose Estates were likely to fall to the Jesuits, who find out a rare way of fulfilling the Will of a Sicilian lately dead, and leaving them his Executors, till the Duke of Ossuna, upon the Complaint of the next Heir, looks into the Business, and sets a small Mistake to rights.

Letter XC. The King of England's Declaration against Priests, a joyful thing to Father Paul; and so was the Hopes of uniting the French Protestants. The Death of the Doge; his Character: the manner how he died: The Jesuits bestowing of his Soul: His Successor. The Case of Venice by reason of Priests and Spaniards getting Ground by Inches at a time. The Jesuits busy at Constantinople to prejudice the Venetians.

Letter XCI. A Scuffle between Tuscany and Savoy, which should get Prince Henry; the first for his Sister's, and the Second for his Daughter's Husband: Intrigues at Rome about it: Father Paul's wise Thought concerning it: The Duke of Parma's Fears and Provision for Danger: Spaniards glad if they could but set the Turk and the Venetian together by the Ears. A Venetian Sea-Captain excommunicated, and the Bishop that did it called to account for it.

*Letter XCII. Things of Italy at the old rate: The Folks very busy at Rome to get Prince Henry and the great Duke's Sister together, as if K. James
had*

had nothing to do in that Matter. The Pope and the Republick make a hard shift to live quietly together; but both are wiser than to fall out: The new Emperor is for War with the Grand Signor: The French Nuncio takes good Care of the Paris-Printers.

Letter XCIII. Monsieur De Lisle studies too hard to be well: Great Pains to serve the Publick, when a Man has not Strength sufficient for it, frustrates the Design. Henry the IVth of France did all he could to make the Protestants distrustful of each other, which made many good Designs miscarry. The Union of Protestants promoted: The French King's Declaration about them. A cunning Lie conveyed to Rome about King James's Inclination to Popery, and the Kingdom's longing to turn Roman-Catholick: Some Trick at the Bottom of it. Some Officers of the Arch-Duke surprize the Count of Veggia in the Venetian Territories. The Venetian Gallies commit Hostilities thereupon: The Count restored. A new Plot against Father Paul. An Inquiry about the young King of France's Capacity. The meaning of the Jesuits Quietness, and the Father's Wish about their Designs.

Letter XCIV. An Account of the Politick Dispute: The Considerableness of the Transactions of the Council of Pisa [which are in Richiers's IVth Book of General Councils, printed Colon. 1681, in 4°. See Walsh's Letters, p. 268.] John Barclay's Book against Bellarmine [the same which he recanted.] The Jesuits Endeavours to be Masters of Europe. Richiers's Troubles. K. James's Declaration commended. Another Plot against Father Paul, which vexes the Republick: Hints of Father Paul's Relation of the Venetian Quarrel,

designed to be sent to Thuanus [but delivered to Sir Henry Wotton, of whom Thuanus desires it, as the Father ordered him, who composed that Relation by Thuanus's Advice: Concerning which see Letter XCIX. amongst Camden's Epistles, and Casaubon's three hundredth Letter, pag. 355. of the Hague Edition; and Colomese's Key to those Letters, in pag. 166, of his Opuscula, printed at Utrecht, 1669.] That Relation took up a Quire of Paper, [and so the other fore-mentioned Writings of the Father's could not be that, but his History of the Council of Trent.] The League between Holland and Venice: The way to effect it: The Father in a Quondary about somewhat or other, [it may be it was about his coming hither; of which see Sir Thomas Pope-Blunt's Censura Scriptorum, pag. 610.] The Uscoques Incursion into the Venetian Territories: The Venetians Requit of them for it.

Letter XCV. The Reunion of the Protestants in France, and the Father's Fear of some Trick towards, from their worldly Wisdom who hate them: The Opportunities of doing them ill turns, and by whom: King James's Wisdom: Leidresser's commended Piece: The Pisan Council kept from the Knowledge of Italians, though printed: John Barclay's Preface commended [which was spoiled by another Preface mentioned before.] Who wrote against Casaubon's Epistle: The League with the States of Holland: The Pope's Character: The Business of Mulheim, and the Consequences of it: The Spaniards, how served in the Molucca Islands: Of the Death of Doge Donato; His Character and Power: His Successor, why not so brisk against Rome:

Rome. *False News* about Desdiguieres and the Duke of Rohan. *The States of Holland, their Ambassador's Proposals to the Grand Signor about a War with the Pope, not liked in Italy. Pity that the Piece against Casaubon had not the Author's Name put to it, for the Stuff that is in it.*

Letter XCVI. *An Account of John Barclay's Book, De temporali potestate Papæ, [the Preface of which the Father speaks of before] which is thorowly examined and censured, as also is that of the Politick Dispute. Abdar Chan a great Arabian Prince, brought Prisoner to Stambole.*

Letter XCVII. *The Quarrels between the Subjects of the Arch-Duke and the Venetians not yet quieted: The Disquiet given to the French Protestants. The Death of Monsieur Bongars. Why there was no Correspondence yet with the States of Holland. The Death of Soissons.*

Letter XCVIII. *The Death of divers great Men in France, a Furtherance of the Spanish Designs: The League with Holland, and how to bring it about: The Death of the Prince of Wales, and the Father's Concernment for it: Why the Father did not dislike the Intrigues that were on foot, to get that sweet Prince married to a Popish Lady: His Death made for Spain again. Of the Demonstration of Richiers's Book. The Pope angry with the Republick, but durst not come to open War with them, and why.*

Letter XCIX. *The Arrival of the Spanish Galeons with a vast deal of Money, some of which remitted into Flanders by the Genoese Ships [or*

Merchants.] The Fort of Mulheim. The Discords of German Princes. The Duke of Saxony, not very tight as to Matters of Religion. The Bishop of Bamberg, Ambassador Imperial, expected in Rome.

Letter C. The Duke of Mantua's Death, and a Child of his, leaving only a Daughter that might occasion Disputes between the Houses of Savoy and Mantua; the former pretending to the Marquisat of Montferrat, upon her Account: The Disputa started on the other Side. The Emperor's Ambassador pretending to the upper Hand of all in Italy, met Opposition still as he went, and therefore would not so much as pass through Florence; but at Rome was fain to take what Courtesies the Cardinals there would allow him, who knew better things than to give up their State. The Father's Desire of knowing how he treated with the Pope in the Emperor's Name; whether in terms of Obedience and Fidelity, or otherwise. The means used of making up the Quarrel between the Venetians and the Arch-Duke's Subjects.

Letter CI. Signor Barbarigo goes Ambassador to France from the Republic.

Letter CII. The Bishop of Bamberg gives out that the Business he went to Rome about, was to be to the Dignity of the Empire; but for all that, useth Terms more condescending than those used in Rodolph's time: His Business about dissolving the League of Hall. The Jesuits get the Patriarch of Stamboule to assist their Interests. The Greeks at this get him deposed, and the Patriarch of Alexandria put into his Place: They employ their Wits to get the Holy Sepulchre

publibre from the Cordeliers. What abundance of fine Pretences may arise from this Project, to get Money, and make Ravailacks, and wheedle some Printe out of his Kingdom.

Letter CIII. The Father's Apprehensions about the League against Guise and Bouillon's Proposal. Cares about Conveyance of Letters. The vast Pretensions of the Duke of Savoy upon the House of Mantua: How the Dutchess Dowager of Mantua was desired to be disposed of. The Bishop of Bamberg's Stay in Rome, and Journey to Naples. The Emperor's Religion. A Chiaus sent to Vienna, and a Guard set upon the Cæsarean Ambassador at the Port: A guess at the Chiaus's Business. The Emperor's Danger. The Dispute with Tilenus [and Camero] a dangerous thing, and not to be pursued; but Tilenus to be let alone to wrangle by himself, because such Heats go off of themselves, when no body adds Fuel to them. The Business of Monsieur Ferrier [which, it may be, was that about the Marks of Antichrist] to be put up: King James's Favour shewn to the Duke of Savoy, and his Letter to his Daughter the Princess Maria, that was talk'd of for a Wife for Prince Henry: That Duke's Embassy to King James, not at all liked at Rome. A Friar of St. Francis of Paula sent by the Arch-Duke's Ambassador in England, to Rome, who has close Dealings with the Jesuits there. When the Jesuits are still and hush, it is for a greater Noise afterwards.

Letter CIV. The Pope confirms the Election of the new Emperor. Some part of the Transactions between the Pope and Bamberg about this Matter made pub-

publick, the rest kept private. *The Persian Ambassador's Departure from Constantinople, with one of the Grand Signor's Ministers, to see the Confines of their Empires adjusted. The Grand Signor's sending Soldiers to the Frontiers of Persia and Media, and his Declaration to go that way in Person, and Command to his Army to be ready to attend him. Fear of his Marching towards Moldavia, Walachia, &c. Thoughts about the Emperor's War with him.* [This Bishop of Bamberg spoken of in this Letter, was finely tamper'd with, to the Dishonour of his Imperial Master, by *Michael Lonigus*, Digester of the Archives and Records of the *Vatican Library*, and those of *St. Angelo's Castle*; as is plain by what this Person says himself, in the Advice he gave to *Pope Gregory XV.* to get *Maximilian* the Duke of *Bavaria*, (that had just before been put into the *Palatinate*) to make it his humble and most dutiful Request to the Pope, to confirm him in the Electoral Dignity; for in that Advice (which was published at *Leyden*, MDCXXIII. with *Gerard John Vossius's* excellent Notes and Observations upon it) at pag. 26. we find how cunningly this *Lonigus* made use of some old musty Writings in *St. Angelo's Castle*, to wheedle in *Bamberg* with a Precedent of three hundred thirty four Years standing, or thereabouts, into an Opinion that the Electors had their Power of chusing the Emperor from the Pope and his See. Consult the Quotation, and you will find more.]

Letter CV. *The Protestant Differences composed, and those of the Duke of Rohan. Becanus's Book, [which by the Date of this Letter seems to be his*
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Controversia Anglicana, against Bishop Andrews; or his Dissidium Anglicanum, against Dean Tooker, Thompson and Burhil] and Scioppius's Ecclesiasticus, are Stuff not fit for Sale at Venice. A crafty Lie spread abroad, that those Books were to be prohibited at Rome. [However welcome this Scioppius was to the Jesuits, for drawing in the same Yoke with them, yet no body ought to be ignorant of the Account that he gives of them in his Infamia Famiani, printed at Sora in Denmark, MDCLVIII. beginning at page 137. not forgetting the Account of Ignatius Loyola, p. 76, &c.] The Accommodation of the Mantua Business: Quarrels about some Estates in the Diocess of Asti. The Duke of Savoy's Minister Galleani excommunicated thereupon by the Nuncio: Brisk Words about it from the Duke's Ministers. Talk about the Duke of Bovillon's turning Papist. Of the Grand Signor, and the Janizar-Aga, he at Adrianople, this at Philippopole. Fears upon their Approach towards Christendom: What Provision making against them.

Letter CVI. *He that would make use of his Mind to any purpose, must take Care of the Health of his Body. Talk of Discontents in England. The Emperor demands Assistance of the Pope against the Turks; so does the King of Poland: This frightens Rome; considering especially the Debts of the Polish King. Rumours that the Great Turk favours the Protestant Religion in Hungary [as he does all Religions else, where he can but get to be Lord and Master; for Religion is none of his Business, any more than it is some others.]*

Letter CVII. *Some Misunderstanding between Monsieur Groslot and Father Paul, indanger'd by a Mistake of Dr. Asselineau's Cautions to that Gentleman about corresponding with some Persons not fit to be corresponded with: The true Rule in Correspondence is the Assurance of the Person written to. The Father very tender in giving any Trouble to Monsieur Groslot [whose Age and Infirmities, and great Business, made him peevish and apt to be angry.] The Father glad at the Unity and Peace of the Protestant Churches in France. The Cardinal of Mantua made Duke. The Prince of Savoy gone in haste to fetch his Sister the Dutchess Dowager of Mantua to Turin, from her Castle of Goito. The Imperial Ambassador, Bamberg, was treating at Rome about a League against the Protestants of Germany: but the Grand Signor's March spoils that Business for the present. No Fear yet of Candia, the Turkish Fleet being inconsiderable; but their Land-Forces excessively great. Tilenus troublesome amongst the Protestants. The Father's Advice to let him alone, repeated, as every Innovation dies of it self, where there is no Contradiction or Opposition made against it [I wish old Hobbs had been served so.] The Business of Richiers of more Moment than the Disputacities of Tilenus: Richiers's Defence of his Book, prohibited. The Council of Basil not esteemed at Venice upon the Account of old Interests. The little Account to be made of the Spanish Armado, upon the Noise of the Turkish Army, and the Power of England to defend it self in Ireland and Virginia. Continuance at the Jesuits in England: Conjectures upon it. Some other Thoughts upon Matters in France. Collection of Writings about Richiers's Business,*
that

that justifies his Proceedings; but the Father would have him defend his Doctrine, for fear the contrary Doctrine get footing in France, and from thence in other Places, [so that sometimes it is not good to let every Innovation alone, for fear it should get the more Ground by being unopposed.] The Disagreement between the Republick and the Pope still as it was: The Republick, however, innocent, and meddle with no Business but their own; but the Pope shews ill Will, in spite of all Dissimulation. What the King of Spain gets by this. The Difference between the Works of God, and the Designs and Aims of Men.

Letter CVIII. The Marquess of Brandenburg's Ambassador to the French Queen about the Fort of Mulheim, a great Project of that time: The Queen's Answer. The Charge given to Zuniga from his Master, to have an Eye to that Business, and keep touch with Don Inigo de Cardenas, another of the Spanish Ministers.

Letter CLIX. Some Judgments about the Answer of the Synod of Paris: The Nature of some Ecclesiastick Governments. The French King beginning to know who he was. Peter Contarini going Ambassador into France; what kind of Man he is. Tani the Pope's Chamberlain, that physick'd the Arch-deacon of Venice, turn'd out of Rome by the Pope's Order. The Pope and his Nephew at odds. Great Army of the Turks, and the slender Provision against them: Intrigues of Hungary and Transilvania. The Doings of the Catholick League: The Diet of Ratisbon. The Pope's particular way of inviting Venice into League with the Emperor, and the Reason of that Project.

Let-

Letter CX. *The Boldness of the Popish Preachers in France; Who were the Incouragers of it. Why the Jesuits forbore their Part herein. The Diet of Hungary, and the Perplexities of it. The Consequences of the Emperor Matthias's weakning the Interests of his Brother that was Emperor before him. The Duke of Bovillon, that studied himself and his House more than the Good of the Nation; how esteemed by all Parties. Rome unconcern'd at the Business of Germany. Venetian Sloth and Imprudence.*

Letter CXI. *The Duke of Savoy's Bustle in Piedmont, and the Reasons he gave for it: The Interposition of Spain in these Matters. Rome knows where, and where not, to put in with their Counsels; and therefore let Piedmont alone. The Duke of Ni-vers got into Casale di St. Vaso.*

Letter CXII. *Circumspection to be used in writing and sending to the Father, and why. The Army in Italy, how disposed of. The Turks get into Transilvania, and why: Their Threats at Stamboule, and their huge Preparations there.*

Letter CXIII. *The Father's great Care and Concern for Monsieur Grosilot, and his Desire of renewing the interrupted Correspondence: The new way of Cypher between them described: The Imperfections of it amended.*

Letter CXIV. *The Father's extraordinary Joy to hear again from his Friend, the Bailiff; his Compassion for him, when he could not hear from him.*
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The ill State of France : The Influence thereof on other States of Italy. The Austrians surround the Dominions of Venice, and all other adjacent Parts but the Val-Teline : By whose Fault all this was. The Distresses of Venice. The Duke of Savoy's Assistance of that Republick. The Intrigues of Spain in all this. The Fault of England and Germany. Turks not so bad as the Spaniards. The Father loth to foretel the Issue of these Matters, upon the common Uncertainty of Events.

Letter CXV. The Character of those Times : Who most likely to prosper or be discouraged in them. About the Father's Relation of the Venetian Controversy with the Pope, committed to Bishop Bedel. War makes as well as destroys Souldiers. Count D' Avergn's Condescension. The Pride of Italian Officers, and the Evil of it. The Neck of Italy fast in the Yoke. Superstitious and debauched Men in Italy, and how they came to abound so there. The War in Piedmont and Friuli, not the right one, to bring in the Reformation. God's time and way for that is best. The two Monarchies that were then setting up in Rome and Spain; and how that Design was to be dash'd in Pieces.

Letter CXVI. Disturbances in France : The means used to quell them. Reports of the Duke of Savoy. The Spanish Design in Italy : The Pope favours it. The Carriage of the Italian Princes to the King of Spain. Mutation of State, and Mutation of Religion.

Letter CXVII. Signor Angelo Contarini Ambassador to France, a prudent and excellent Person, and
a

a Friend to Goodness and Vertue in Men of all Professions. The Father's Desire of a Correspondence between him and Monsieur Grosnot.

Letter CXVIII. *Of Matters of Books and Letters: Of Barclay's Book: Of Chelsey-College, and the Design of it; and the Father's Wish about it: Two Jesuits designed to read Popish Divinity in it: Such a Design at Rome, thought to be promoted by Bellarmine, but presently over-ruled by the wise Men there. Of Fronto Ducæus, and the meaning of his declining the usual Road of the Jesuits. Bellarmine buzzing his Brains about K. James's Book. The true meaning of prohibiting Protestant Books at Rome. Transportation of Moors into Africa. Spanish Incursions into Bearn. The Father's Thoughts of the composing Affairs in Bohemia. The Duke of Wirtemburgh's Marriage, and what the Merry-meeting at it might turn to.*

Letter CXIX. *The Oration at the Duke of Niwers's Funeral: Old Pasquin's Toy about it. The Jesuits Tricks in opposing the King of Spain's making some of their Society Bishops, and the Father's smelling out their Design therein. A Jesuit and a Spaniard all one in Design [however better the Spaniards are than Jesuits, and Turks than Spaniards.] The Resolution of the French Parliament in Matters Ecclesiastical. Something about Monsieur de Heros. The Paints and Washes of the great Roman Courtesan, and the Power of Money: The way of sending to the Father, who longs to know all that is to be known of the Jesuits [because they were so cunning, that he could never get a Sight of their Constitutions, which were printed at Rome, in their College, in the Year 1606,*
till

till divers Tears afterwards ; but now any body may see them in the Antwerp Edition of 1635. i. e. so far as they have been pleased to let the World know them ; but the finest things of them all are still under Lock and Key.] The Father has a Mind to let Monsieur Casaubon see a certain Book. All the French Cardinals summoned to Rome : this makes the Father sorry for the sake of Cardinal Peron, who would be forced hereby to lay aside a special Work that he was upon : [This makes amends for the Account that this Cardinal gives of Father Paul in the Perroniana ; and Scaliger's Account of the same Cardinal in the Scaligerana, makes up the Physicians Ana. i. e. gives him quid for quo.]

Letter CXX. Monsieur Bossize's Oration : The Ambassador's Character that was going to France : The Duke of Savoy, no body without a War ; and why so eager for it : The Pope displeases the French King, and who put him upon doing so : How the Venetians would stand affected.

Letter CXXI. The Sadness occasioned by the French King's Death, and what Effects followed it : What the Jesuits did when he was alive, and what when he was slain : Bellarmine rampant thereupon, and all his Society : An Account of his Book, Of the Pope's Power in Temporals ; and how he uses Kings in it, and all others that oppose his Doctrine : Barclay's Book, that the Cardinal pretended to write against : The Cardinal baffles his Arguments with a fine Fetch : People Happier than Kings, quoth Barclay, if they were to be so used : Yea, quoth Bellarmine, but they have no Reason to brag, because the Pope can make them as well as Kings, as poor as

Church-Mice, if he pleases : This Book forbid at Venice, and why : The Prohibition ineffectual : Jesuits never to be believed in France [nor any where else :] Their two ways of deluding the World : The Application of the Story of the Hedg-hog to them [which is amongst the Fables of Laurentius Abstemius :] How they got into France, and what they do there : The Cowardise of the French Lawyers in not daring to plead against them without the Countenance of Parliament.

Letter CXXII. An Inquiry of the French King's Revenue, and the way of recovering his Rights : An Inquiry into the manner of an Arrest of Parliament in any Ecclesiastick Matter : Advices about Study : What sort of Schoolmen are to be read : William Occam [our Country-man] a brave Man in all things but his Stile : An Account of Gerson and Tho. Aquinas : The Partiality of Writers, and the Care to be used thereupon : Church-History, how to be studied : The English Historians the best that are, in Father Paul's Judgment : Where the truest History of Matters of Fact is to be found : The best Rule for Study is to advise with the Jesuits, and then scorn their Advice : The Parliament in France still able to crush the Jesuits, if they had had a Mind to it : The Mischief that the Jesuits did Venice when they were there, and when they were banished from thence : The Father's Conjecture of the Reason why they got into France again, after they had been turn'd out : The low Opinion of himself, and their great Thoughts, that never stoop'd so low as to think of him ; but that they were too wise to let such a Man as he pass unobserved : No way to be safe but by God's Care and Tuition : An Account of this very Letter.

Letter

Letter CXXIII. *The Father's Humility: Monsieur Richiers's Considerations; his Distinction: The Examination of his Doctrine about Ecclesiastick and Civil Government: The Father's Objections against it: The Corruptions of the Romish Church about it: Bellarmine's Fancy of a secret Oath made to the Pope by all Kings, at the time of their Baptism: Another plainer Oath that quite spoils that Fancy: The Church best governed in Justinian's time, when Popes were no more than what they ought to be now: The Father's learned Discourse about Power, and the Necessity of having but one Head in any State: His Notion about the Kingdom of Heaven, and the Kings and Priests of it: The Church is always best under the Cross: Of Christ's true Ministers: The Father minds Things more than Words or Names: his Submission of what he writes to his Friend, and Desire of knowing his Thoughts about these things. The History of the Pope's being called Vice-Deus [concerning which see Bishop Bedel's Letters to Waddesworth, in the old and truest Edition, at pag. 77. Dr. Donne in his Pseudo-Martyr, and Mr. Howel in his Letters, do take great Notice of the filthy and blasphemous Titles used formerly by some Princes, and given to them by abominable Flattery: So doth Fiesacus, a Sorbon-Doctor, in his Idololatria Politica, amongst his Opuscula; but this last Man doth basely pass by the wicked Titles they give the Pope; such as these that the Father exposes: Bosquier in the Preface to his Philippics uses a modest Word for the Pope, and calls him only Pro-Petrus, which is infinitely better (how false soever) than this Vice-Deus, or the Dominus Deus noster, Pa-*

pa, in the old Editions of the Canon-Law in Folio.] Cotton's *Questions* [This Man was Pimp, Conjuror and Confessor to Henry the Fourth, as is plain in Lucius's *Historia Jesuitica*, in divers Instances that the Index of that Book, under the Name of Petrus Cottonus, directs us to: and that shrewd Man that penn'd the *Mysterium Iniquitatis*, in Answer to Cogmandolus, quoted in the Preface, relates a strange Passage of him, pag. 49. to this Purpose, that he had once a very grave and serious Discourse with the Devil, and ask'd him abundance of Questions; as about Canonization, and which was the best Proof of Scripture for the Doctrine of Purgatory and Invocation of Saints? Who those Sons of God were, that fell in love with the Daughters of Men? Who were the seven Spirits before the Throne of God? Which was the best way to convert Hereticks? When Calvin's Heresy should be extinguished? How the King and Queen of England might easiliest be converted to the Pope's Religion? and how the whole Nation also, with them, might be converted too? The Author quotes no less a Man than Thuanus for this, to whom I must refer the Reader, and leave him to the Freedom of his Judgment about these Matters.] The History of the Order of the Servites: Barclay's Commendation: Of the Use of the Word [Power] in the Church, and the thing: Whereabouts the Men of Rome had painted Father Paul and placed him, and for what Reason: Offence of Men for opposing their Opinions, though never so foolish, not to be regarded.

This last Letter does really contain many curious things; and therefore it made a great Noise amongst the Papists in Rome, because there were

a vast Number of Copies of it spread up and down the World; and it was the first that was ever published after the Death of Father Paul. Pope Urban the VIIIth, who had no great Opinion of the Father for the Reasons above, having some Notice of the Letters that were extant of his Writing; and that they were copied out by divers Hands, gave Order to get a Copy of them for himself, which was soon done by the Means of a Venetian Prelate, that bore no great good Will to the Father's Memory: As soon as ever they came to his Hands, and he had read them, and observed them, he tore this last Letter to Pieces with his own Hands, and burnt the Pieces of it by the Candle that stood upon his Table, telling his Master of his House, Dispose of the rest as you please. From whence a Man may gather, whether the Romanists believed Father Paul to be interested with the Protestant Religion, or no, by all the other Letters, and particularly by this last. For my part, I meddle not with the Matter. He that will understand it so, let him judge as he pleases.

[This is the Conclusion of the Italian Contents of the Letters, which were very imperfectly collected, till I mended them: and it may be, this Passage will go near to make the Conjecture easier, who it was that published them.]

ADVERTISEMENT.

THE Second Volume will consist of the *Life of Father Paul*, written by Father *Fulgentio*, with Notes upon many Passages of it; and a *Treatise of the Interdict*, written by Father *Paul*, and the other *Divines of Venice*, in the time of the Controversy between Pope *Paul V.* and the most serene Republick of *Venice*, never published in English before: Together with the Answer of *John Marsilio*, Father *Paul*, and Father *Fulgentio*, to the Sentence of *Excommunication*, *Citation* and *Admonition*, issued out against them.

ADDENDA & EMENDANDA.

R Eader, be pleased to mend with your Pen these following Mistakes of the Printer, with some others of the Translator, which he suspects to be so; and to take notice of some few Additions necessary to be observed.

Where you find *Carrier* or *Carriers*, make it *Courier* or *Couriers*; Mr. *Alcaume* is to be Mr. *Aleauime*; Mr. *Craffine* is put for Mr. *Castrine*.

In the first *Preface*, Page 19. line 27. for *ode* read *odes*. P. 29. in Quotation, f. *Fathers* r. *Father*. P. 21. l. 4 f. *secure* r. *severe*. P. 23. l. 10. after *manner* put a Colon. P. 26. l. 22. r. *sait*. P. 29. l. 21. r. *Bureau*. P. 31. l. 30. f. *dedicated* r. *dictated*. P. 37. in Quotat. r. *long after M. A.* P. 41. l. ult. r. *historicus*. P. 48. l. 13. r. *as well as K. James*. P. 50. l. ult. f. *if* r. *though*. P. 60. l. ult. r. *give*. P. 72. l. 1. f. *the very* r. *every*. In the *Contents*, those of the first Letter belong to the second, and those of the second to the first. P. 84. l. 3. f. *Marriage* r. *Murder*.

In the Book, P. 26. l. antepenult. r. *lingent*. P. 28. l. antepenult. after *as* add *it*. P. 30. l. 24. after *not* add *only*. P. 32. l. 18. r. *infinite*. P. 33. l. 29. f. *he being of their Order*, it may be read for ought I know, *How this comes to be*. P. 44. l. penult. r. *the Capucine Father*. P. 49. l. 27. f. *Counsellor* r. *Confessor*. P. 70. l. 26. r. *Council of Ten*. P. 77. l. 3. r. *make thither*. P. 80. l. 8. f. *Spectacles* r. *Tubes*. Ibid. in Quotat. r. *wanted another sort of Glass*. P. 93. l. 26. f. *and* r. *are*. P. 103. l. 4. f. *eat* r. *bite at*. P. 137. l. 9. r. *Agreement*. P. 138. l. 2. r. *keep up*. P. 143. l. 18. make no Break. P. 147. l. 22. r. *imprudent*. P. 152. l. ult. r. *bring them*. P. 162. on the last three Lines take this Note: *This shows us that those Words in Page 159. If there should be any War between us and their Friends, and how we, &c. [which is exactly agreeable to the Italian Copy] ought to be thus:—If there should be any War between you and their Friends, and how you would carry your selves: not being put for voi.* P. 166. l. 2. f. *he* r. *they*. P. 176. l. 19. r. *we may make*. Ibid. l. 22. r. *condole with*. P. 182. l. 19. r. *with a Bull's Pizzle*: the Italian Word is *Prestiere*, it may be for *Pestiere*. P. 188. l. 21. r. *livre*. P. 190. l. 8. r. *Resolution*, *they*. P. 204. l. 2. r. *Dauphiny*. P. 210. l. 6. r. *Defence*, but not to help him in the wronging of others. P. 218. l. 13. r. *Chap. IV.* Ibid. l. 28. r. 1568. P. 220. l. 29. r. *that was held*. P. 236. l. antepenult. r. *the Casa Professa* [or that College of theirs, which is called the Giesu, where the old tried Jesuits live, that have passed the four Vows of the Society.] P. 237. l. 13. r. *Country*. P. 238. l. 28.

ADDENDA & EMENDANDA.

l. 28. r. 1585. P. 236. l. 7. f. *with* r. *well*. Ibid. l. 19. r. of Trent. P. 248. l. 7. f. *one* r. *me*. P. 253. l. 15. r. *Gontier*. Ibid. l. 24. f. *Tidings* r. *Things*. P. 268. l. 21. f. *River* r. *Rivier*. P. 272. l. 13. after that add a Colon. P. 277. l. 26. dele *which*. P. 289. l. 24. r. *Trevers*. P. 292. l. 15. r. *Guffoni*. P. 310. l. 13. r. *before*, all. P. 312. l. 22. r. *Scarcity*, one. P. 320. l. 26. r. *Diacatholicon*. Ibid. l. 30. r. *Du Vall's*. P. 339. l. 27. r. *impart*. P. 350. l. 13. f. *injure* r. *indure*. P. 351. l. 10. r. *Saiffons*. P. 371. l. 31. r. *Philippopoli*. P. 373. l. 23. f. *Argument* r. *Agreement*. P. 376. add at the bottom these Words:—*His meddling deeply with the Points contested by Arminius; his Considerations of them coming out in 1612*. P. 378. l. in the Title, f. *Canigar* r. *Zuniga*. P. 379. l. 11. f. *herer* r. *hom*. P. 382. l. 25. f. *lowring* r. *lowering*. P. 390. l. 11. f. *praising* r. *praying*. P. 401. the Date of Letter CXVIII. should be 1609, or 1610. but so it is in the Italian Copy. P. 402. l. 14. r. *Obsequies*: first. P. 404. l. 13. f. *Elegy* r. *Elogy*. P. 405. l. 21. *The new Ambassador, &c.* By this Clause it is plain that this Letter CXX. was one of those the Father wrote to *Castrine*; though it is not so specified here; for the eight following Lines are quoted by Cardinal *Pallavicino*, as part of the Father's Letter to him, in his *Introduction* to the first Tome; the Date is exactly the same in both; *Castrine* being mentioned next to *Casaubon*. This was one of the Letters that *Ubal dini* intercepted, however it got here: it may be a Copy of it was procured afterwards by him that published all the rest; and it may be it is the very Letter that the Father was so vex'd at, as he signifies in divers Letters here before this, relating to that very Person; and the Conclusion of it shews why. P. 407. l. 6. f. *justlier* r. *lustily*. Ibid. l. 23. f. *Notions* r. *Nations*. P. 408. l. 17. f. *displacing* r. *displaying*. P. 410. l. 25. r. *made them themselves*. P. 415. l. 28. r. *li noi*.

THE LETTERS

OF

Father PAUL of Venice.

LETTER I.

Honourable Sir ;

THIS Letter shall begin with a piece of *Advice* to you ; that you take good heed what you *promise* those Gentlemen concerning me, lest you your self be liable to see it *discharged* : for here, when you look upon me through the magnifying Glafs of *Love* and *Kindness* ; I am afraid the *Effects* will not answer the *Opinion* that you have entertained of me, nor the *Character* you have given of me to others. I have lately seen that you have made very great *Promises* to this purpose to *Monsieur L'Eschassier*, and have made that Gentleman write to me ; and I fear that by the *Answer* I return him, he will be *disappointed* of the *Expectations* and *Hopes* which he hath conceived

about me, upon your Report and Account of me. And let this suffice for the Advice. And now I come to answer your curious and handsom Letter of the 6th of August. My Condition and yours are much alike. There are frequent and earnest Endeavours used to restore *that Greatness* to the place where it was before; nay rather, to set it higher than ever it was; and also there are means used from thence to effect it. But nevertheless, the Waters, which have been ruffled by a Tempest, do still tumble and roul when the Storm is over. Between both Parties there pass some complimentary shews of Friendship; but now and then [when the Nuncio is upon his Punctilio's] there are most fearful tokens of Anger.

The Pope hath a huge desire to be quiet, not only through his natural Temper and Disposition, and the remembrance of past Vexations, but for this reason also, because it hath been suggested to him by his Brothers and Relations together, that the Jesuits and the other troublesome People at Court, have another design in their Heads: Sometimes there start up Causes of fresh Quarrels, but hitherto they have quickly and easily been laid asleep.

I find 'tis necessary for me to be very careful, not only that I do not make any Innovations, but also that I give no shadow of any: So that I am fain to look well to my steps, which is the reason why I am so shy of that Danger which Monsieur L'Eschassier writes to me of. I am not displeased at the interrupting of Monsieur Casaubon's Book [*De libertate Ecclesiastica*,] but that he must impute to those violent Causes which make every thing go wrong.

My

My Lord *President Thuanus* runs the *same Fortune* that all Writers *use* to meet with. No Man ought to write in his *own* time, and think to have the Praise and Thanks of it *too*. He writes for the use of *Posterity*, to which when he casts his Eye, he will find Matter to *comfort* himself withal against the *Ingratitude* that *this Age* shews him. My *Commentary*, or *Collection of Memoirs* is *near* done; but I must *consider* those things *hinted* at before, e're I let it go *abroad*; and of this I will *advise* with *Monsieur de Fresnes* before he leaves us, which he intends to do very shortly. I saw two of those *Discourses* before, which you sent me; that of *Monsieur d'Ais*, and another, of which you do not tell me the *Author*, which therefore I desire to know: for tho his *Conclusion* be very *airy*, and his way of *handling* it full of *strange Translations*, yet the *Author* deserves to be *known*. That of *Griex* came to hand but *just now*, I will look it over. I did not only read *Monsieur Ribbier's Answer* a good while ago, but *translated* it also into *Italian* at the Request of the *Doge*; who, having been pleased with the *Discourse* which I translated for him, had a mind also to have the *Defence* of it done into *Italian*.

If you remember how I *valued* the *Discourse*, there is no need to tell you how I value the *Answer*, any farther than to say, that it hath the *Sense* and *Spirit* of the *first*: so that *Monsieur Ribbier* ought to thank *him* that gave him *occasion* to strengthen his *Fabrick* so well as he has done. You must not wonder at our *silence*; for we have already *spent* all our *Learning*; and besides this, we have taken a *Dose* of *Opium* out of the *Pot* that lays every body *asleep*.

We are sure that the *Peace* of the *Low-Countries* is not yet concluded. The *Secchini*, our Friends, believe it will not be: I, on the other side, look upon it *as good as done*; yet I am not of the mind, that it will bring the *War* this way or that way, unless we prove more *unfit* than now we are to manage it. We send Men *yonder* to stand *idle*, and *here* we are at a *fruitless* *Expende*, being *betwixt sixes and sevens*, neither in *Peace* nor *War*.

In the *Levant* we have lately had an *Attempt* made upon *Cyprus* with such *Forces*, as if there were not above a *thousand* Men in that *Island*, and those *all fast asleep*: the *Affailants* are march'd off with *convenient* Honour, and passing their words that they will either have *another bout* there, or else set upon some *other* Places of the *Turkish* Dominions. In that *Empire* ill Humours do so *increase*, that they must come to a *Crisis* in a little time, which will either make an *end* of it, or *purge* it so, that it will be *stronger* than *ever*. There is great *News* come from *Poland*, which I do not write you, because I do not think it *too great*. Of the *Grisons*, we have *one day* good *News*, and *another* bad: *God* grant that all may *end* well; but things are *strangely* *confused* there. I have a great desire to see the whole *Pragmatick Sanction* of *S. Lewis*; and if it should be in your Power to get me a *Copy* of it, tho it were but a *written one*, you would do me a favour to let me *have* it. And here *concluding*, I pray *God* send you all *Happiness*, and so I humbly kiss your Hands. *Father Master Fulgentio* sends you a thousand *Salutes*.

Venice, Sept. 4, 1667.

LETTER

LETTER II.

Honourable Sir ;

WE use to say in Italy, that he that commends a Man, is bound to make good that Character which he has given of him, as having engaged himself as Surety for him, in what he undertakes to say of him, and to perform what he promises for him. When I saw by Monsieur L'Eschassier's Letters, that you were pleased to speak of me favourably, and according to the great Good-Will wherewith you honour me ; I told you, that you were concerned to look well to what you promise on my account ; that is, to what you undertook to say about my Ability and Knowledge, that your Affection might not transport you farther in my Commendations than I desire it should. This was my true sense of the thing, and not any purpose of inferring, that you had promised any thing in my Name. I intreat you to think so, and to perswade Monsieur L'Eschassier to think so too. I added also, that in case you should have promised any thing in my Name, (as I own your Authority and Command over me) that I would look upon my self as bound to keep you harmless for this only reason, and would do my best to discharge you without any more ado, which I do not write by way of Compliment, but in meer Truth and Reality. I humbly beg your Pardon, if my writing gave you any trouble, or any to Monsieur L'Eschassier.

And since I am speaking of *Promises*, it puts me in mind, that I am bound to give you some account of the *happy Escape* I had on the 5th of *October*, when three *Bravo's* set upon me *behind* and *before* in such a manner, that neither my *Servant* nor my *Self* were aware of them; they gave me *three Stabs*, *two* in my *Neck*, and *one* in my *Temples*, all of them above *four Fingers* deep, with a *Stillette* or *Dagger*, which they thought was *poison'd*. It pleased *God* that all the *Wounds* went *slanting*, so that the *Daggers* run in all that way but little *within* the *Flesh*, and I am now in no great danger; which is a *Blessing* that I acknowledg due only to the *Mercy* of *God*, who was pleased to shew me such a strange and signal *Deliverance*. I make no *doubt* but they might have *murder'd* me a thousand times upon the place, if *God's Protection* had not prevented them; *He* be for ever praised for it.

I should not be against dying for *that Cause*, which these Men undertook to do me *Mischief* for; nor am I much concern'd that I was not *kill'd*, excepting that it hath pleased the *Divine Majesty* to let me *still* live and do further *Service* to that very *Cause*. *Signor Foscarini* is gone, who, I believe, will be arrived there before this Letter comes to hand, tho the *Season* doth but little favour his Journey. I am of the mind, that he will do much good amongst you: yet all my Confidence in *him*, is upon *this Supposition*, that *God* will please to *awake* the *drowsy* by his means, and to open the *Eyes* of the *Blind*, and to overthrow the *bold Attempts* of wicked Men; without *which* all Endeavours will signify nothing.

There

There was a talk *here*, that the Peace in the *Low-Countries* will be concluded, tho there is no News of any other thing in Agitation *there* to this present time, but of a Confirmation of the *Truce* made by the *King of Spain*: a thing, which tho it looks like *all in all*, yet in the Management of the *rest* of the *business*, there may so many *cross things* fall in *between*, that it may be said to be no more than a *Cypher*. Methinks there is nothing to be *fore-seen* by *Reason*; and upon the *Viem* that I have had of matters *here*, I am at a *stand*, and become a meer *Skeptick* in *Human Affairs*. It did not look *likely* that things would be *easily* accommodated; but when they were once *made up*, who would not have expected a perfect *Agreement*? And yet it may be we are in a *worse Condition* now than we were when you were *here*; and wise Men can make no Judgment *where* and *how* those things will end, which we have before us.

There is not a day passës but *new Disgusts* arise, and not one of the *old ones* heal'd. You would be amazed at things, if you were *here*. The *Spaniards* had never fewer Souldiers in *Italy* than now; the other *Princes* are altogether disarm'd. From *Hungary* there is *Advice*, that the *Arch-Dukes* have made a *King* there; and that they are very *busy* to get him *sworn*, and it is to be feared that this matter is of more Consequence than can be *read* in the *out-side* of it: Yet I do not think that *He* which hath it in his Power to assist that Kingdom, will be *diverted* from his other purposes by his assisting of it. But these are things which are in *God's hands* to *dispose* of.

Concerning Matters of *Learning*, we have no News here, except that we are told that a *Jesuit* hath written a *Piece* to prove, that it is lawful, nay, meritorious, for any one to kill, by any ways he can, one who stands excommunicated by the Pope: So that *Sylla's* Proscription will come into fashion again. I heartily thank you for the many curious Papers which you are providing for me; as to the way of sending them hither, the little ones may be easily inclosed in a *Packet* of Letters; and about the rest there must be some other care taken, because at *Trent*, and some other Places of *Stiria*, they are very diligent to peep into all Books that are sent that way. By the next *Dispatch* I will give you some Advice of the way you ought to take in the conveyance of them; but for your Letters and smaller Papers, you may please to send them to my Lord Ambassador *Foscarini*, and then they are safe. I have spared to write to him this time, because I do not know yet whether he be arrived or no, to whom I intend for the future to send what I write to you. The reason for which *Monsieur Casaubon* broke off from finishing his Book, I believe, is no other but that which you speak of.

Thus things pass through divers hands, and are managed with divers, nay opposite Designs and Purposes. My Relation about our own Affairs is already done; and I have nothing to hinder me from putting it out, but communicating of it to *Monsieur de Fresnes*, who, I believe, will do all he can to spread it abroad.

But possibly you may think that we are now at an end of our Controversy; I may say that we are gotten a good way off from the beginning
of

of it; tho some would be apt to say otherwise from the *outward appearance* of things; and it may be, Report tells you so. I thank you for the *Pragmatick*, and the *Instruction* which you send me. And to come to a *Conclusion*, I again beg your Pardon for the Trouble my Letter gave you, *assuring* you that my meaning was, Take heed what you promise concerning me; for you must be answerable for it, *i. e.* Take heed what *Commendation* you give me, because if you exceed, your *Commendation* will prove untrue, and you will commend me at your own peril. I shall not be quiet in my mind, till I come to understand that you are satisfied herein: for the sense in which you construed my words, would make me guilty of a piece of *Insolence*, and to take upon me to reprove you, which is a thing strangely contrary to the *Reverence* which I owe you. I ask your Pardon once more, and so I do *Monsieur L' Eschassier's*; and here concluding, I kiss your Hands, (as also doth *Father Master Fulgentio*, who is altogether at your Service.)

Your most devoted Servant,

Venice, Decem-
ber 11, 1607.

Frier Paul of Venice.

LETTER III.

THese last Months that I have had no Letters from you, I have had some Advices of your Condition communicated to me by my Friend *Affelineau*, with whom I often speak of you:

you: by him I understood of your *Indisposition*, and was very *sorry* to hear it; but still hoped in *God* that you would recover your *Health*.

Monsieur Asselineau was of the mind that you would come to *Padua*, and make use of the *Baths* there; which as it would have been a great *Satisfaction* to me, that I might have been *serviceable* to you, and have enjoyed your *Conversation*; so I should not have liked the *Hopes* you might conceive of the *Benefit* of those *Waters*, and the *Ability* of those *Physicians*, which would never have answer'd your *Expectations*.

The *Hurt* I received in my *Head* is over, tho the *Scars* remain, and so I look upon it as *no more* than if it had *never* been done; only I take it for a *warning* to look to my self in *future Dangers*, which are *many*, since there are Men of such *Greatness* and *Power*, that are still plotting against my *Life* in Projects of that *nature*, and other more *secret* ways of *Mischief*. Yet I am resolved not to trouble my head about them. I know that every thing is in the *Hand* of *God*, and that all *Human Powers* avail nothing against him; and if he should permit any such *Violence* to take away my *Life*, I shall be *unconcern'd* at it; but I shall look upon it as an *Argument* of the *Love* of *God* to me, considering the *Cause* for which I believe it is a *happy thing* to die. I acknowledge (as you put me in mind of it) that I am *highly indebted* to the *Mercy* of *God* for the *benefits* that he hath done unto me in this *particular* case, and for those which I *daily* receive from *Him*; and for that reason I am most ready and willing to do all that lies in my *poor Power* to serve *Him* further in my *Calling*.
But

But * the occasions of it are gone, I may say, dead and buried; nay, I ought to say rather, because God only (so far as I see) is able to put them out of the way, if he please; I have abundant matter still to continue my Service in, as occasions offer. I am of your mind, that it will not be Signor Foscarini's fault, if there be not some good Foundation laid; and I am more than sure of his Ability to help it done: but in this you and I are of two minds; that you are afraid the fault will lie yonder, and I am very sure that it will be through all of us. You must not make a Judgment of us, by what we were when you left us; for we are so † strangely alter'd, that you would hardly know us again, if you were here to see us. Savoy is a Country full of Mountains and Vallies, and Turnings and Windings, more than there are in the Labyrinth of Crete: Who would dare to venture himself there without a Clem and other convenient Helps? Concerning the Low-Countries, I have been a good while of the Opinion, that there is no Peace towards as yet, but only

* The words of the Italian Copy (which I doubt were not well transcribed for the Press, and therefore make the sense of this Paragraph obscure and intricate) are these — *Ma le occasioni sono smarrite, dirò morte & sepolte; anzi debbo dirlo, perche Solo Dio (per quanto a me pare) può evitarle; al quale se piacerà così, ho materia accumulata & formata secondo le occasioni.*

† This Paragraph gives some Light to the preceding one, and helps to make out the sense of that to this purpose; that tho there was a Peace buddled up by the Majority of the Venetian Senate; yet Father Paul, that could see a long way into things, did not like it, knowing the Incroachments the Pope would make upon it; and therefore says, that he had a great deal of matter still to serve them in, if he had but an opportunity, which that dishonourable Peace prevented.

only a *Pretext*, which *under-hand* carries on a *secret Design* of putting those *Provinces* into *Distrust* of each other, putting every one of them upon the *Discovery* of what is its own *peculiar Interest*, and *little Regard* of the *Interests* of all the other *six*: Whereupon, partly by the *Seeds* of *Discord* that are sown amongst them; and partly by the *Points* gained upon them, (not to say *purchased with Money* of them) they are in a *Condition* of being *run down* and *overcome*. The *League* made with them by the *most Christian King*, is a *Point* of *Politicks* that hath a great deal of *Authority* in it.

His Majesty of *Great Britain's* *Designs* (he being a *very wise King*) are not so easily *seen*. There is a *Book* here, that comes out of his *Realm*, which is commended for its *too much Modesty*. Last *Tuesday* (I tell you *this*, because we are now talking of *England*) the *Earl* of *Tirone* entred into *Milan* with his *Musketeers*; being met and entertained with a *singular Favour*, because (contrary to the *Custom* of that *City*) he was permitted to go in with *Pistols* and *Muskets* ready charged. 'Tis thought that he is for *Rome* out of *band*, and then we shall have a *fine Business* [when the *Pope* and he lay their *Heads* together.]

We have no *Advice* here of any such *huge Preparations* of the *Spaniards*, as is talk'd of *yonder*; and truly I am of the mind, that they think themselves *lost*, whenever they think of it; and in the mean time turn their *Designs* somewhither else. And to tell you what I think of *this World* of ours, it has been *sick* a long time: the *Disease* was look'd upon *incurable*: then there followed something of a *Crisis*, which made Men think it
might

might amend: the Physicians thought to cure it with good Kitchen-Physick, and no other, not minding the Rule of Hippocrates; that *infirm Bodies are the more hurt, the more they are nourished*. If the good old Rule had been followed at that time, *secundum artem*, that dangerous Diseases must have dangerous Remedies; it may be it had been well before now.

Occasions are precipitous and full of Difficulties: we must not take our Measures from any which are past and gone.

In the Parts which have been so long infirm, the Disease has got such footing, that it is become a mere Nature to them: The Neuters are sick, and the good ones weakned; and a Man may say, as the Poet in the Play, *Health it self can do no good upon this Body*. Yet I do not mean any thing of what may be in the secret Counsels of God; but in the Eye of Reason there is no Hopes. The Jesuits have had a *general Congregation* in Rome, which kept them many Days; and there were vast Companies of them at it. I cannot yet learn any of their Matters there debated; so secretly did they manage them: To be sure there was some Mischief agitated in it, because the last Congregation they had before this, in the Year 1593. cost Poland a great deal of Trouble, and Transilvania more; and France it self had a good lusty share of it.

I shall think that one of their Points here, was how to get among us again, which I have some Reason to fear they will. My Relation is done, but the times will not bear the publishing of it, as I wish they would, and so it must stay for a better Opportunity. I have had many very

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courteous and very learned Letters from *Monsieur L'Eschaffier*.

I am much obliged to you for bringing me acquainted with so learned a Gentleman. I am sorry I am no younger for his sake; for certainly if I were, I should not be able to keep from passing the *Alpes*, that I might see so many brave Men as you have in *France*, face to face, and once in my Life behold a free Kingdom.

Signor Malipiero and *Sign. Molino* do thankfully remember you, and take your *Salutes* to them as great Favours, returning their most humble Service to you; so does Father *Fulgentio*, and I myself above them all.

LETTER IV.

Concerning the *Affairs* of the *World*, though it may be you know them better than I can tell you: In *Germany*, upon the Account of *Donawert*, there is the closest Intelligence possible between the *Princes* of that *State*, and a good many of the *Hans-towns*.

Arch-Duke Matthias is made *Master* of *Hungary*, but he has nothing to shew that he is *King* there, but the mere *Title* that he is so: He is arming, and so is the *Emperor*; so that 'tis to be fear'd, that if the *Commotion* is not quickly quieted, there will soon ensue a *Civil War*, and a *Breach* in that *Family*. And now we which had our Eyes upon the *Low-Countries*, have turned them upon *Germany*, as there is there Business of more Moment to look upon. I will tell you
this

this *one* Particular: A Person (*whom* you may easily *guess* at) being told that we must leave *small things* and mind *greater ones*, as those of *Hungary* and *Germany* are, made Answer, * *There is so little to lose there.*—We have nothing more to do, but to be of one Mind about *Impiety* and *Cruelty*; and of those I will give you an Example that is not inferiour to the Generosity of the *Ancients*. *Giampolat Bassa* of *Aleppo*, who has for three Years been in Rebellion against the *Grand Signor*, was routed by his Army a few Months since; but not *so* ruined, but he easily recovered himself, and made head against the Emperor more than he had done before.

Yet for all this, leaving *Soria* all on a sudden, he is gone in great haste to *Constantinople*; and without making *any terms*, has *rendred* himself to the *Grand Signor*. Here's another *Example* like that of *Crocola*. I should be loth to *end* yet, but that I am sensible, I have been *too troublesome* to you already: And therefore here I conclude, beseeching the *Lord God* to fill you with *his Graces*.

Venice, April 1, 1608.

LETTER V.

There are *Orders* from *Rome*, to their *Ministers* in all *Cities*, that they take *great Care* to let no *Book* get out that is written against *Raronius*: which is an *Argument*, that *there* they intend

This was the Pope.

tend to lay the *Foundation* of their *temporal Monarchy*.

I cannot yet free my self of the Trouble and Grief I found at the first hearing of your Indisposition, which being contracted through the excessive Cold of the last Winter, should have been corrected by Nature the following Summer.

If you should have come this way, as it was reported you would, I should have tried to persuade you to let Nature alone, and not meddle with Physick: and I should have had an unspeakable Satisfaction to have had an occasion of seeing and waiting on you, if it might have been for your good.

I hope you will have no such Occasion to make use of these Baths, but that you will recover your Health without them; not forbearing to add this further, that whatever comes of it, you must not build much upon the Virtue of these Waters, which, it may be, are more valued there than here, as People use to magnify things that are a great way off from them.

If you should, after all, come hither, I believe you would pity our Miseries; and this, more upon the Account that we have not obtained the End of our Hopes, than because we are in any worse Case than before: for things are just as you left them, without being worse, but far from the Hopes of being better. *Here* lies our Complaint, that humane Affairs can neither stop nor get any Hopes of amending. There is, I may say, a certain Fear of Evil; yet things which are yet *to come*, are in the Hand and Disposition of God; and the tenth part of what is feared, doth not use to happen. The Brags of
the

the Jesuits have as yet no *other* Foundation, but in the *Scheme* of their own Designs.

There hath been nothing as yet done in it ; and according to the way of managing things here, it must be a full Year before any thing can be. I dare not bestow the term of *Impossible* upon any thing ; but if there be any thing in *reasonable Conjectures*, as I may say, I should be of your Mind in this Point, that there is no great matter to be feared from *thence*, and I should be apt to give a little more Scope to my Credulity. But I cannot deny, that from this Place I am afraid of something else, and that they will not imitate the Fox in the Fable, that lost his Tail. I imagine that those Fathers [of *Loyola's* Gang] like wise Men, have their Heads at present more busied about *keeping* what they *have* in *Germany*, than in *recovering* what they have *lost* here.

What they did conclude in their Congregation, is not possible as yet to be learned, except one thing, which is not a good one by any means ; and *that* is, that they have augmented their General's Power, which is nothing else but a closer Union of themselves with the Court of *Rome*, and with one another.

These last Months we have been troubled with some offensive Propositions ; but at this time all is hush'd up, as if there had been never a Word spoken. As for Matters which pass in other Places, which were little regarded when Men thought they would never go beyond *Hungary* ; now they begin to make some more Account of them, seeing them get out of the Bounds of that Nation, and threaten far and wide ; and this makes us sleep more quietly. Though I am at

this time fain to stand idle, yet it is not through any Negligence: but because *unseasonable Acting* might deprive me of the means of *acting* upon a *good Occasion*; and nothing would more expose me to those Dangers, which make you so kindly concerned for me, than doing any thing of my own Head, and without the Advice of others; and so giving a Colour to those that seek it, for perpetual Inventions and Plottings against my Life. This I am sure they do, and I am particularly advised of it from many Hands; and I do not altogether neglect my self; but it never troubles the Ease and Quiet of my Mind, leaving the rest to God.

Possibly there is nothing more needful, than to let the World know the plain Truth of things as they have gone; since our Enemies, following the Custom and Example of those which have been before them, have forged and printed false Accounts of them, but kept by them to disperse in such Places as they think fit, and by little and little.

Yet I must act here with Caution; and yet I believe the End will be, that it must come out at last. But hereof I shall give you a larger Account hereafter. Monsieur *Gillot* hath done me the Favour of bestowing on me a Copy of his Collections concerning the Acts of the Council [of *Trent*,] which was very welcome to me; and I find therein many remarkable things. I thank'd him in a Letter of mine to him; wherein I also sent him a Copy of some things which I myself collected, as a Taste of many things more which I have about that Business. I pray, Sir, when you see that Gentleman, be pleased to salute

lute him with my humble Service, and tell him, that I am very mindful of him, and am at his Devotion.

I have received *the Rights of Precedence*; I have not yet read them, but I thank you for them; and so I am greatly obliged to you further, for the Advice you give me of Monsieur *L'Éschaffier*, who appears to me the Learned'st Man in the Knowledg of the *Church-Canons*, that ever I knew. He hath written to me very learnedly and solidly; and now he sends me a *Discourse* of his upon an *Asperſion* caſt upon him, which is a very learned and well-grounded Piece. 'Tis true, I have written to him with ſome Freedom, and ſuch as I durſt not truſt an *Italian* with. For the future, I ſhall make uſe of your Counſel, which I know by Experience to be diſcreet and friendly. Signor *Malipier*, Sign. *Fulgentio*, and Sign. *Molino*, ſend you infinite Salutations: Signor *Molino* is in great Expectation to ſee Monsieur *Cafaubon's Polybius*; and till he can do that, he is deſirous to know what there will be in the Book; whether it will be ſimply with Notes, ſerving to open the Senſe of the Author, as thoſe of *Lipſius* upon *Tacitus*; or whether there will be beſides, any Military or Politick Diſcourſes in it: and he intreats you to inquire for him about theſe things, and write a Word or two about it. 'Twas written hither that Monsieur *Cafaubon* was upon adding the Piece that is wanting to his Tract, *De Libertate Eccleſiaſtica*.

I cannot think ſo, becauſe it would occaſion the prohibiting the Book; though on t'other ſide, it may be, it would be opening a Paſſage to thoſe Conſiderations, with ſome Perſons, which

would never read them under their own proper Title.

I am highly obliged to the Favour of the President *Thuanus*, for remembring me. I beg of you, Sir, to give him my hearty Thanks, and to intreat him to continue his Kindness, and accept my Service. And then I must say, that I have a great Desire to do your self some Service, whose Hands I humbly kiss. I gave the Letter to Monsieur *Affelineau*; if he please to send any by me, his Answer shall be put up with this.

Venice, May 27, 1608.

LETTER VI.

SOME Days since I had the little Book of the three *Remonstrances*, which Monsieur *L'Eschassier* sent me, which shews an extraordinary Eloquence of the Author; having by me two Copies of it: You your self presenting me now with another, I have given that which I had before to Signor *Molino*. Some Days since I wrote you word, that I had found out a way of sending hither any Book of bulk; and I have made all Appointments ready for such a Purpose, which are necessary for such a Conveyance; but this is no time to make use of them; considering that upon a Suspicion that the Plague is in some Places, all Packs of Merchandise are sent to the *Lazaretto*, and there opened; and if there be found any Books amongst them, there is no getting them away without a Piece of Money. At this time these *Papicoli*, or *Pope-Adorers*, are grown

grown so insolent, that one can hardly live amongst them.

When there is any Occasion to make further Use of the way I tell you, I will write to you, and be ready to receive your Favour. I have not seen any Man of this Age that hath written any thing which he could properly call *his own*, except *Vieta* in *France*, and *Gilbert* [*de magnete*] in *England*. I have a great Value for *Vieta's* things, as they do richly deserve it. I see by the *Catalogue* that he gives us in some of his *Books* which are printed, that he wrote many other *curious Speculations*, whereof one there is (and it is a very good one) that is come to my Hands, intitled, *De cognitione Aequationum*; and I make great Account of it.

If it should lie in your Power to procure me any thing else of his, I should take it as a very singular Favour. I understand that this great *Wit* was very expert at the way of writing by Cyphers: He must needs have left something or other about it; and if it should prove so, it must needs be a very good thing.

But why don't his *Heirs* publish all that he left? In my Opinion they are bound to do so upon two Accounts, *i. e.* the *Honour* of him that is *dead*, and the *Benefit* of those that are *alive*.

Now at last, after many Thoughts and Purposes that I have had about it, I am resolved to send my *Relation of those things which happened in our Controversy* [*with the Pope*], but it shall be put into the Hands of my Lord *Foscarini*, as I have undertaken to finish the things long ago begun by me; and I intend to send them quickly. We have News from all Parts of *Stirs* and *Troubles*: *Spain* only is quiet at home.

'Tis thought here, that there is some *Catholic* con, gilded over, spread in *Holland*.

The Affairs of *Germany*, according to most Mens Opinion, will be compos'd. Yet I do not see that their Quiet will last long. I am afraid, their Peace will be upon very *ticklish terms*, through the Distrust and Jealousy there is amongst themselves; and that it will turn to a greater Disorder than they are now in.

We (unless it please God that things go better with us) are not likely to get out of Expence and Trouble; the Report being, that the *Spaniards* have a Design upon *Albania*. We still see some great Stirs in *Ireland* and *Scotland*, which foretel the great *Mind* and vast *Designs* of him that is not afraid to venture upon *all* Projects at once. God grant that all may tend to the Increase of his Church, and the Glory of his Divine Name.

I pray write me somewhat concerning Monsieur *Dollot*; and remember me heartily to Messieurs, *Gillot*, *L'Eschassier*, and *Casaubon*. And thus I conclude, kissing your and their Hands very humbly. *Father Fulgentio* sends you infinite Salutes.

Ve-ice, June 12, 1608.

LETTER VII.

I had two Letters of yours in one Day: one dated on the 6th, and the other on the 17th; the first was given me by Monsieur *Affelineau*, the last came under the Cover of my Lord Ambassador *Foscarini's* Letters. I often wrote to you these
last

last Months: but because I was not so particular, as to tell you I expected your Answers, I dare not mistrust the Arrival of my Letters to you.

And since that, I have not forbore writing to you out of any Neglect, but for want of matter, without which I am so dry and barren as to Writing, that I am often forced to be wanting in due Offices to my Friends and Patrons; and at present I am sorry that I am deprived of the Pleasure which I should have in writing to you with my own Hand, as I use to do.

I feel some Pain again in my Jaw-bone, where I was hurt, which is very troublesom to me, and affects my Eye so grievously, that I cannot fix it so stedfastly upon any thing as I could before. The Consideration you had with my Lord Ambassador, and the Discourse you gave me in your last, are extreamly well grounded; and without doubt such a Union would produce abundance of Reputation and Safety. But as I confess the Ground and Reason of the Discourse to be good, so I look upon the putting of it into Practice, as impossible, seeing it is look'd upon here for an undoubted Maxim; *That Men had need take heed of all those Actions, which are apt to make other Men jealous, who are more powerful than they.* We are rather resolved to die suddenly, than be exposed to the Hazards of a Disease.

Here goes an Opinion also up and down these Countries, that the Peace of the States will certainly be made; and that either before it, or after it, they will be out-done by the Tricks of the Spaniards; so that they shall have the Dominion only in shew; nay, that their Forces shall be employed not against their Enemies, but a-

gainst their Neighbours ; which I look upon as no very unlikely thing, seeing the ill Seeds that have been sown amongst them this Year spring up already ; and as I value the Strength of that People, as it deserves to be, so I take their Government to be full of Imperfections. At the Beginning of the Austrian Stirs, many had a Suspicion, that there might be a secret Correspondence amongst them, to oppress somebody else : it was believed afterwards that it would turn to a Change of the Emperor into an Abbot. And then again it was judged to be a Conspiracy of the whole House of *Austria*, and one *Stranger-Prince* more, against his Imperial Majesty. Now certain Advice being come that things are composed, I know not what to say more but this, that we do now enjoy so peaceable a time, that there is nothing big enough to set us together by the Ears : Whereupon the Pope knew very well what he said, when he said, *There is nothing there to lose.*

Concerning the great Preparations for Sea, which are making in *Spain* and at *Naples*, there are various Opinions. Some will have it, that it is for a Descent upon *Albania* ; others in some Place of *Africa* ; others in *Greece*. Certain it is, that the Fleet carries Arms for 20000 Men, and all manner of Materials for Forts : A Man would think, upon the Reason of the aforesaid Resolution, to make no War upon any Account whatsoever, that all this huge Bustle will come to just nothing after all. You advise me to bestir my self, for the great Opinion that some have of me by the Management of Matters which are past, which makes them over-value
me,

me, and think a *poor short Dram* as ponderous as a *Talent*: but I must desire you to think *well* of it, and mark it *closely*, that there are many things which are called *good* by us, as they are under *Consideration*; but when they come to *Practice* and *Execution*, are really *evil* for want of *Opportunity*, which is the *only* thing that makes *Actions good*. It would be a very *good* thing to bestir one's self in the *Service of God*, without any *other* Respect, if all *Circumstances* should agree for it: but if *this* should be done *unseasonably*, it would not deserve the Title of *Good*; but *rather* might be a Prejudice to *that*, which being acted *seasonably* in future times, might produce some *good Effect*. I am apt to think that *Vieta's Harmonicon Cœleste*, is some Doctrine about the Signs and Constellations; in which sort of Learning I know that Gentleman was exceedingly well vers'd, and upon that Account I long to see it; and if it should not exceed the Bigness of such Packets as the *Carriers* carry, my Lord Ambassador will do me the Favour to send it to me. If it should be too big to send *so*, it may be sent any other way, because it can meet with no Hindrance: but for the sending other sorts of Books, I think *Monsieur Dollot's* way is best; because in *Zurich* or *Coir*, or in some other Place of the *Val-Teline*, there may be somebody to keep them by him, till an Opportunity of further Conveyance; considering, that if they should get to *Bergamo*, you would not think how watchful they are *there* (as they have been for about a Year) that *no good Book* come thither. First, there are Spies in all Places from whence they can come; then in *Isprug* and *Trent* the *Searchers* are as *fly* as can be.

And

And then in the Country of the *Grifons*, the *Spies* are as busy at *their Trade*, as it is possible for such *Sharks* to be ; and in all the Cities of this State they are doubly diligent. I am afraid that by little and little we shall lose that *Entrance* into *Liberty*, which God *opened* for us. I have heard, with great *Regret*, how it came to pass that we had not *Monsieur Casaubon's* Book compleat, and with *greater*, that he has been *no more look'd upon* than he is, which is a thing I did not know till now. Concerning this, I have spoken of him to *Him* who ought to know it, and I believe he will have some *Recompence* made him. In the mean time, I beseech you to give that Gentleman notice, in as handsome a way as you can, that as things are in *other Republicks*, so they are *here* ; Men have various *Affections* and *Interests* ; and upon the account of their *Liberty*, there is a *Boldness* also in *their Ministers*, of executing *Publick Orders* but just as they please ; and this is the reason of that *Unthankfulness* and *Incivility* which has been shewed him, for standing up in the *Defence* of their Cause.

I must tell you a piece of News withal ; A Friar of the Order of *St. Dominic*, which you call *Jacobites* in *France*, by Name *Friar Thomas Caraffa*, undertook lately in *Rome* to defend 500 *Theses*, dedicated to the Pope, and that's enough to tell you what kind of *Theses* they were. But in the Front of his Book he has put the Pope's Picture finely engraven, with divers *Impresses* and *Motto's* taken out of the holy Scripture ; as in particular these, *Inimici ejus terram tingent. Regnum ejus Regnum omnium Seculorum*. On the sides of this Picture there are two *Trophies* ;
on

on the right-hand the Trophy hath an Imperial Crown, and underneath two Regal Crowns, and under them two Coronets, and then the Cornet of the Duke of *Venice*, with many Scepters cut in divers parts of the Trophy. On the left side another Trophy hath the Turbants of the Sultan and Sophi, and some other Eastern-fashion Caps, and the Czar's Cap of State after all, with Semiters and other Arms of those Princes, with an Inscription at the bottom of the Picture, made up of these Numerical Words; *PAULO QUINTO VICE-DEO, REI-PUBLICÆ CHRISTIANÆ MONARCHÆ INVICTISSIMO, PONTIFICIÆ OMNIPOTENTIÆ CONSERVATORI ACERRIMO*. Which I was the willinger to tell you, upon a belief that you will be pleased with it, when you see by it how mightily the Church is thriven in Greatness. And so I shall conclude, begging of you that I may still have the same place in your Favour, which you have given me, and be thought worthy of your Commands.

If Monsieur Bellot be in *Paris*, I desire you would give him my best Respects, and tell him that I have received his Letter, and answer'd it by the same way it came. Signor Malipiero and Father Fulgentio do humbly kiss your Hands. The inclosed Letter is Signior Molino's.

Venice, July 8, 1608.

LETTER VIII.

I Find so much pleasure in reading your Letters, that they ever seem short to me ; and I beg of you the continuance of your Favour in writing often to me ; especially when it may be with your Convenience. You would not imagine how narrowly we are watched by those that are so deeply in love with our Liberty, not only by their Spies at home, but by open Guards and Watches in the Countries round about us.

In *Insprug* and *Trent* they are as vigilant and careful that no Books be brought hither, as Art and Money can make them.

In *Bergamo*, *Verona* and *Venice* it self, they have the rarest Spies to observe and watch to whom Packets are sent that ever were. These things don't displease me, knowing that a jealous Lover always gets himself Hatred, and at last makes his Mistress shake him off. I have read already *Pasquier's* Catechism, I have perused the Review of the Council [of *Trent*] and the *Bureau*, and the *Acts* [of the Council.] If there be any other Book about this Subject amongst ye, I should be glad to see it ; for I have written something of it my self, more than all this, as I have made Collections from other Memoirs, which I have met with in these parts.

Tho it should be some time before I can see the *Harmonicon Cœleste* ; yet, as is a thing that I greatly value, it shall be never the less welcome, come when it will ; and I shall be much obliged to you
for

for your care in sending it; but upon this condition, that you do not give your self nor any body else any Trouble or Inconvenience about it. If there should be any other Book that you have a mind I should see, tho it be a great one, I should desire you to look it over, and see whether it would countervail the Charges of sending it, and then it may be sent by ten Sheets at a time in a Packet of Letters; and it will be the best way still to send me word before-hand of the Name of it, that we may not be at all this Trouble and Charge for a Book that I may have seen and read before.

I can scarce believe but that Monsieur *Vieta* hath left something about writing by Cyphers; and if any such thing come to your hands, I should be very glad to see it.

Monsieur *Alcaume* was recommended to me by *Marino Ghetaldi*, a Gentleman of *Ragusa*, and a judicious Man; and ever since that, I have had a good Esteem and Value for him, as your good Friend; and therefore I desire you to take some occasion to let him know how much I honour him, and to offer him my humble Service, and to acquaint him that I should take it as an Honour to receive his Commands.

Sometime before the Affairs and Occurrences of the World invited me to those Considerations (as Matters of serious Study, and not meer Past-times) which you saw me ingaged in, all my Pleasure lay in the study of Philosophy and Mathematicks; and I took a particular fancy to *Vieta's* Books, who, amongst his other curious Discourses, has written one *De Cognitione Aequationum*, which is not yet printed; it came to me
by

by the means of *Signor Ghetaldi*, spoken of before; and it gave me occasion at that time to exercise my self in that part of Mathematicks, and in my mind I have found out something concerning that Subject.

At present I have laid it all aside, not only because I have somewhat else to employ my self with, which is of more moment, but because I have not *Ghetaldi's* Company, which made me a close Student of it.

Now it is determin'd that my *Relation* should get abroad, I am now reviewing it in order to get it copied, and I will write to my Lord Ambassador about it; so that you will soon have what you desire. As for what concerns the Affairs of the World, I see great Troubles, which nevertheless, through the Mercy of God, will all end in Peace. We have seen (and we must confess it) such strange Controversies and Wrangles compos'd, as at other times have embroil'd the whole World. This last about the Emperor makes me amazed, if it do not prove in *Consequence* like a Pile of *Barricado's*.

This Republick is not at great Expence and Waste by arming every Year, but receives another Damage, and it may be a greater, by the *Corfsairs* of *Sicily*, and other parts, which ply about us for the same purpose; and yet there are those that are not at all troubled at this to see us thus exhausted; and if *they* can but sleep in a whole Skin at present, let the future shift for it self.

I make no Question but what you say is true, that all Fear brings the Evils which we feared. I know that any Passion when it is immoderate,

runs

runs after that which shuns it, and seeks to get at a distance from that which it ought to pursue; but I hold this for truth, that ours is not *Fear*, but as *yours* is, a *Complacency* in each others Wills.

The Sum that *Toledo* must pay is great, provided he spend nothing of *Savoy* there, and break to pieces a good part of *France*.

It has been believed here for some time, that the Stirs in *Ireland* will turn to a general Rebellion; but I have ever smiled at it, to think that the Head being gone, the Members should ever venture upon such a Matter. The Affairs of the World are not so easily untwisted.

I am greatly pleased at the Undertaking of Monsieur *Gillot*, to shew the Liberty of the Church, I will not say the Gallican, but the Universal Church; and it may be God intends in *this Age*, by a sweeter method than that which was tried the last Age, to put down *Tyranny*. There was *then* an endeavour to lay a *Foundation* for *this*, but the Work was not *finished*: Who knows but that the beginning *now* to *cover that*, as is at present *a doing*, there may be something *made of it*? If God blesses the *Work*, there is *hopes* of it. *Signor Biondi* brought me a Letter without any Name to it, which I am apt to think came from Monsieur *Casaubon*, to whom I write about it by this very *Carrier*.

I think I wrote to you by my last, an account of the proud *Inscription*, which shews the fulfilling of *Prophecies*. *Menino* of this place made first an * Epigram upon it, which you shall have here.

* Which, it may be, was one of those at the end of these Letters.

herewith in his own words. At my Request he altered the manner of it, and made it as you see in the second Copy: I send you both of them. But he would have things taken as he means them, and that they should go no further. He is very earnest that Monsieur *Casaubon* would finish his Book concerning Liberty; but I will say *withal*, that when he has done so, he must be sure to make room for it that People may read it, which is *all in all*. It has been told me, and written to me too, that Monsiur *Pithou* has written a very pretty Tract upon the occasion of our Controversies; if you could but get a sight of it, and let me know the Argument he proceeds upon, and give me some general Idea of the Discourse, I should take it for a great Favour. Signor *Malipiero* and Father *Fulgentio* send you infinites Salutes; and I kiss your Hands, praying God that I may do something to serve you.

Venice, July 22, 1608.

LETTER IX.

I Am often afraid that I am troublesome to you with my long Letters; and if you did not encourage me in your Answers to go on, I should not adventure to do it.

That I may have something to write this bout, I herewith send you Signor *Menino's* Ode, which I thought worth seeing. As for News, I will tell you *this*, That *John Francis Sagredo*, a Nobleman of this State, hath made a pleasant Book upon the *Jesuits*, having counterfeited the Name of

of a *Gentlewoman*, a *rich Widow*; and making as if he had taken abundance of those *wise Fathers Letters*, *responsive* to her, full of their *Doctrine* and *Tricks*, sometimes upon a pretence of her seeking from them a *Resolution* of her *Doubts* and *Scruples*; sometimes asking *their Counsel* how to *make her last Will and Testament*, and divers other *Devices*: and the *Intrigue* is made to last four Months together with Letters to and fro twice a week; for so often they go from hence to *Ferrara*. The Gentleman at first makes use of one of those Women, whom we call here *Chietines*, that is, *Votaresses* of the *Jesuits*, but one that was really un-Chietined [*i. e.* a Woman that upon the discovery of *their Tricks*, was resolved to shew them one] by the means of whom he betrayed some of those *good Fathers Friends* here, that did them the Office of sending their Letters. This Gentleman last Saturday being to go away, (as he went for *Soria* to be *Consul there*) we met, a few of us, the day before, to dine with him at his House, where *Signor Menino* made this Ode to be read.

As for things abroad, they make me astonished more and more, and those that relate to *Matthias* especially. I make no doubt but the Pope and he know each others Minds well; and that the King of *Spain* and the *Jesuits* know all their Minds as well as they do themselves, he being of their Order: the thing that makes me say this is, because *Matthias* hath granted *Liberty of Religion* in *Austria* and *Moravia*, where the *Emperor* had taken it away. This is past my cunning to apprehend; I am not able to see to the bottom of this *Mystery*. But there is with *Matthias* a

young *Hungarian* Nobleman that is well known, whose Name is *Setſch*, who was the *Setter-on* of *Botski's* Rebellion, and afterwards he *ſtruck in* with the Emperor, and now is alſo one of *Matthias's* Court.

I am not without ſome thoughts that the *Foxes* are at preſent in the *wrong* road for *Prey*.

That *Toledo* comes to *cozen* and *trapan*, is like him; and at this time, it may be, he will cozen thoſe that have a mind to be *ſo ſerved*.

Concerning the Affairs of the *States of Holland*, I am not *Diviner* good enough to make any good and ſure *Pregnſtication*, when I conſider that ————— they have entred into League with *England*, purſuant to the Peace of ————— made to the contrary. It would be convenient, one would think, to debate what was fit to be done, by a courſe of War, and not a courſe of Peace.

Nor do we know what to think will become of the *Spaniſh Fleet*, they ſpread divers ſorts of News and Advices to amuſe the World: hitherto they have made a *fine piece of work* of it, by occaſioning the *Biſhop of Coron* to be *impaled* [or have a *Stake* driven through his Body] by the *Turks* in the *Morea*, and ſome others with him, for being ſuſpected to keep *ſecret Correſpondence* with the *Spaniards*. I am of the mind that all their *Enterprizes* will be no better. *Monſieur Affelineau's* Indispoſition muſt needs have been inconfiderable, becauſe I have ſtill ſeen him, and never knew but that he was well; he has now told me, that for three days he has found himſelf out of order. I am extreamly delighted that you are in ſuch ſtrict Friendſhip with *Monſieur*.

Alcaume, hoping that by your means I may also get acquainted with him, as I heartily wish you would bring me.

We understand here that the *Princes* of *Germany* are met in divers places ; but we can't learn the bottom of it ; for here we make no great account of the *Affairs* of that *Empire* : but I for my own part, do think them of very great Consequence : I wish I could have some account of them. I know that you by *Monsieur Bongar's* means, may get to the Quintessence of them : I beg of you some *Information* about them. We have no other News from *Rome*, but of the Imprisonment of two principal *Barons* there ; which, 'tis thought, will end more in the Chastisement of their *Purses*, than of their *Persons*. The *Republick* at this time has no Quarrel with that Court. Things are in great Quietness, God grant they may be as much forgotten ; but this I doubt of. We don't yet know how welcome *Monsieur de Breves* is at that Court ; but this we know, that the *Spaniards* are more in favour there than they have been, and, so far as we can imagine, they are to be still in more.

I am still desirous to do something that may be acceptable to you, whose Hands I kiss.

I must tell you (which I had almost forgot) now you shall have my *Relation* quickly, which is longer than I thought it would have been. Pray give my humblest Service to President *Toumas*, and tell him, that my Deliberation about sending it, makes no alteration of me. And if you chance to light upon *Messieurs, Gillot, L'Eschassier* and *Casaubon*, remember me most respectfully to them.

Venice, Aug. 5, 1683.

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LETTER

LETTER X.

I Don't think that any of your Letters have miscarried, or any of mine: Yet however, for divers good Reasons I shall do for the future as *Merchants* do, viz. still mention my *last*, as I write more, and also specify the Date of Yours, as they come to hand.

My last was by the *Carrier*, who parted hence on the fifth instant; and yours which I had last, and which I now answer, was dated *July 28.* from which I perceive that you think us to be just as we were when you came hither; but 'tis a mistake, we are changed, like the Moon: those which were then awake, are now asleep; and dreaming that there is nothing to hurt them, lay aside all manner of Care for their Security.

No body minds what Effects the present Maxims, by which things are managed, may have hereafter, so as they do but serve to keep them idle and quiet at present.

There is no doubt but *we* should be glad of a greater Security than we have at present, provided it would be unattended with Fears and Jealousies; but I am not sure, but that if it should come *easily*, it might be *rejected* under the Name of *Novelty*. In short, we live here by *Examples*, not by *Reason*.

The *Spaniard* hath now been quiet in *Italy* many Years; if he can but *hold it* for the time to come, there's the Question; and 'tis very likely that he will act as he has acted, and then 'tis also

also probable that he may see another State of things: Every body will believe as their Fancy leads them: we, as we are mightily addicted to Thoughts of Peace, stop our Belief here.

I have a very honourable Opinion of the States [of *Holland*] and of our own Worth: but I am nevertheless afraid, that the Tricks and the Unity of their Enemies may bring them into an ill Condition: and I cannot place so much Confidence in *their Neighbours*, as is sufficient to counterballance these Fears: yet all are not of this Mind, because things at a Distance look smaller than they are.

The Advices you send to Signor *Molino*, and those you write to me about *Don Pedro di Toledo*, are just *such* as come from thence to *others*; and they all make it plain, that *their* Tricks are very well understood.

Yet for all this, I believe he hath other Business with the King, and much more with other Men: nor can I think, but that where they have such expert *Masters* of *their* Art, as the Jesuits are, they will get something by it at last.

'Tis true, God makes the Wisdom of this World Foolishness sometimes; but we do not know whether *this* be the time of his *Counsel* to shew it so or no.

The Spanish Fleet, which is indeed strong, hath kept us, and still keeps us suspicious: there was a Report here about a Month ago, that it was to sail to *Arrachia*, as you say; and there were some Vessels, to give a Colour to this Report, that were sent Westward: But on t other side, those Ships which have the Ammunition aboard, the Weapons and Instruments for fortification, are gone Easterly.

I dare not positively affirm any thing; but I am apt to believe, that they are not bound for *Arachia*, but another Place that is worse for us, if their Design should take: but therefore I believe it will all come to nothing. From *Bohemia* and *Hungary* we are told, that things there are not so quiet as they look'd: They are certainly raising Horse and Foot for the Emperor. *Matthias* in *Hungary* is not quite so very happy as it was thought he would be. Every body suspects, but I do certainly believe, that all this Stir is not without some Jesuits at the bottom of it; and because they do not yet appear openly upon the Stage, I am of the Mind that we are not yet *near the last Act*, but only at the beginning of the *Play*.

The Ambassador *Molino* is at *Prague*, and there he will stay, though the Emperor doth not like this *very well*. The German Princes are often together, but their main Business is not yet discovered. The World at this time is *so very peaceable*, that if I should see two Armies in *Battalia*, just going to engage, with their *Pikes in Posture*, and their *Guns cock'd*, I should think they would *both* retreat for all this, and march home again, without striking a Stroke.

We have seen so great Occasions of War past over, and ending in Peace, that we are forced to believe there can be no Breach made, but upon a mere Surfeit of Peace. I have shewed Monsieur *Affelineau* the Copy of my *Relation*, that he may assure you in what Condition it is. Signor *Malipier*, and Father *Fulgentio* do return you their hearty Service. I must tell you once more, that *Brother Fulgentio*, the *Cordeher*, who spared not

to rebuke the Vices of the Roman Court, as you know, and hath been persecuted by them for two Years together, is at last wheedled by them, and gone away from hence privily the 8th Instant, towards *Rome*, where he will quickly be; and they will soon lay Hands on the *stray'd Sheep*, and make a *Beast* of him quickly.

In short, he was wrought upon by *Doublons* of *Spain*, which he finger'd abundance of: Judge you then what Temptation those Persons are able to resist, which have broke through the *Poverty*, the *Nakedness* and the *Contempt* of the *World*. Believe it, Sir, there are a *World* of *Hypocrites* in *Italy*: and never wonder, as you do in your Letter, that they shut their Eyes against the Light, who shut them against Truth, and open them again at their worldly Interests; and when they seem'd to see least, had an Eye still at the Roman Project, and thought to catch us all, one after another: they think to get me too alive or dead; but they must ask God leave before they can make away with me; and it may be, I shall do them more Mischief when I am dead, than I can do whilst I am alive.

I understand that those of the Order [of *Loyola*] will have a *Congregation*, when they see it time. I should be glad to know their Business. So concluding here, but continuing my best Respects to you, I kiss your Hands, intreating you to present my humblest Services to my good Friends, President *Thuanus*, *Messieurs*, *Gillot*, and *Casimir*.

LETTER XI.

SINCE you intend to send me some of those fine Tracts which are come out amongst you, I should think it best to send me notice beforehand, what you design for me, that it may not prove something that I have already; nor you be put to a new and great Trouble to no purpose. I make no question but that the *close Siege* that our *Friends* lay to all Passages, that nothing may get hither, is a sort of *Slavery* to us, and Imperiousness in *them*: but we are *blind*, nay, we *will not* see, though it be for our good so to do. If our Friends can but tell what use to make of *this Patience* of ours, they will conquer us *with a witness*. Their Work is, to do things slowly and gently, by a little at a time, that we may be *rid upon* without feeling any great *Weight* or *Pain*. They are wisely aware of their former untoward Proceeding, having laid the Blame of it upon the People. They have been these ten Months managing their Matters dexterously; and here's *the Mischief* of it. Ever since it was understood, that the Spanish Fleet was sail'd to the Westward, we have been so secure, that we shall take a *good Nap* now for a long time.

God grant that some great Danger or other do not catch us *napping*. The Tower which you say you hope to see *fall*, is not in my opinion battered rightly; it is shot at, at too great a Distance, and the Bullets are weakned before they come at it.

There

There should be another Tower built by it, to annoy it the easilier, which would be no difficult Matter to raise, if the Workmen, which take so much ineffectual Pains at a Distance, would but make their Approaches nearer it: but these things must be left to God, without whose Assistance all our Endeavours are insignificant.

I have ever wondred at the Politicks of the Jesuits, and their Maxims in keeping their Secrets: 'tis a strange thing that they have their Constitutions printed; and yet 'tis not possible to get a Copy of them: I do not mean their *Rules*, which were printed in *Lyons* [in the Year 1607] for those are childish things; but the *Laws* of their Government, which they keep so close to themselves. There are *sent out*, and there *go out* of their *Society*, many amongst them daily, with great *Disgust*; and yet for all this, there is no getting any Knowledg of their *Tricks* and *Artifices*. I have seen, and have now by me, in *Pasquier's Researches*, the Speeches made by him since the Year 1564. but those are too near the *founding* of the *Order*; they have *otherguese Mysteries*, and *greater* ones *now-a-days* than they had then.

There are not so many Men again in the whole World, which do so unanimously agree in one and the same Design, and manage their Business so exactly, and shew more Boldness and Zeal for the accomplishing of it, as they are. I should think it a great Point gain'd, to learn the Secret of their Government, and discover their *Tricks* and *Politick Devices*, to be able to oppose them.

The Attempt that you intend to make for getting the Speeches made against them in *Paris*,

in the Year 1594, would be some Advantage; but it would be *more*, if you could any ways learn from some *cast-off Disciple* of theirs, something of *their Secrets*. We believe the same thing here that you do *there*, concerning the Embassy of *Don Pedro*, that it is managed by them; and for a long time together we have finelt out the true Delign of it.

Although the Peace of the *Low-Countries* seems to be *their* chief Aim, yet I believe it is *not*; it may be it may be made use of for a *stalking Horse*; but there must needs be *somewhat more* in it than *so*.

No body doubts but that the *Commutations* in *Bohemia* are managed by *them*, though they do not yet *play above-board*; nor is their *main Business* found out. I look for it, that time will quickly show *some huge Design* a-foot; and whether *this* be to break their *own Necks* or *other Folks*, God only can tell.

I have seen a Letter that came from thence, wherein 'tis said, that Father *Cotton* shall have the *chief Care* in the *bringing up* of the *Dauphin*: I can hardly believe it, yet sometimes God doth really blind those who will not open their Eyes.

I have understood lately that a certain English Jesuit, who left the Society, and went home to live in his own Country, wrote a Book with this Title, *De modo agendi Jesuitarum*: against which those of the Society wrote an Apology, which I have seen; but I could never yet lay Eye on the Book against which this Apology was penn'd.

I am also informed, that one *Elias Hasenmuller*, which was before a *Jesuit*, is gotten into *Zurich*, and has written a Book concerning *their Arts*

Arts and Tricks ; and I never yet could learn any good that could be said of them.

I would fain be able to see somewhat of *their Secrets*, being very sure that we shall have occasion *one Day* to speak of them ; which I do the rather suspect, because it is now two Years ago that they were *turned out* of this *City and State* ; and they are as *busy* as they *use* to be when they are *hard at work under-ground*. I am very jealous when they make *no Noise* ; and I am afraid they are plotting some Mischief against this Republick ; and I am the *more* afraid of them, because *others* here are *not so* ; for at this rate they will be no longer look'd upon as Enemies, and quite lose their *Credit of hating this State*, as every body before did believe they did. And God grant that we may be able to deal with them in opposing their Plots and Workings.

Monsieur *Pithou's* Book is commended on all Hands ; and 'tis generally said also, that he has a Mind to *sell* the *Copy* of it : and it is but reasonable that he should set a Value upon his own things : Yet I do not think that the Man that should offer to be his Chapman for it, would do him *any Wrong* to tell him, after the *Italian Proverb*, that he would not *buy a Cat in a Sack* [or a *Pig in a Poke*] but see what the Book is, whether it be worth his Money or no. In short, let me say this of it, that it will help it off the better, if, besides the Pains he has taken in it, there should be any good part of it very proper to the Controversy which we have had. But you know, that we are now gotten rid of that Controversy, which is a thing that weighs much towards the beating down the Price of such a Commodity.

To

To tell you something that runs in my Mind about *Toledo's* Embassy: His *Protests* made to the King seem to me to be very *important*. I do not know how *his most Christian Majesty* may be inclined; but he must be very *patient* to bear them. But if he offered to treat of the *Marriage* upon *those* Conditions which the *King would have*; they appear to me *just like* their *Terms of Peace* with the *Hollanders*, which were upon the *Conditions* that *they themselves* would have; the whole *Negotiation* ending in a *Resolution* to have all things done after *their own way*. I am greatly in love with *D'Angel's* little Book, for the *Antiquity* of it. I thought that *Father Masson* was dead: I should be glad to know from *whence* he has all those *Books* that he puts out; and to have a little *Account* of the true *Qualities* of this *gal-lant Man*, for I do not use to give much *Credit* to a *Report* that comes a *great way off*: those *Letters* and *Baronius's Friendship* are to me a *Prejudice* of some *Weight* and *Moment* against him.

I would gladly know whether the *Parliament* of *Provence* hath any *Jurisdiction* over *Avignon* and the *County of Vannes*; and whether the *King* hath any *Acknowledgment* or *Superiority* in those *Places*.

I cannot understand how the *Contract* between the *Pope* and the *Queen of Naples* was made, so as to exclude the *King*. I know that the *People of Anjou* got *Provence* by a *Marriage* with *Spain*; but I think (and I do not know that I am out in so thinking) that the *Spaniards* also held *Provence* with *Subjection* to the *Crown of France*.

Father Capuccino of *Foiosà* keeps here; whether for *Good* or *Hurt* I cannot say; and he is to
return

return yonder, as far as I understand. The Churchmen are so often up with the Council, that I fear they will one time or other get it [in here.] The *Clergy* have spoken of it: I expect the *Nuncio* will speak of it, and then *Toledo*.

I hear that those of the Order [*of Jesuits*] will have a *Congregation* shortly at *Orleans*, which will be near you: where you will have a fair *Opportunity* of learning what their Business is.

The *German Princes* are entring into Leagues together as hard as they can drive; and this is a thing that doth mightily disgruntle the Pope.

'Tis thought *here* that the Affairs of the Empire go so, that the Emperor will neither submit, nor shall be acknowledged as Emperor; that *Matthias* shall not be crowned King; and that every one will do what he lists. I have given Monsieur *Affelineau* his Letter, and imparted to him what you write to me.

Here's Advice come from *Genoa*, and 'tis believed to be true, that all the *State's* Ships are arrested in *Spain*, which is a thing that I can't tell what to make of, that King having agreed with them to give them six Months Notice, and Warning before-hand, in case he should have no Mind to let them trade in his Dominions: God grant that the Affairs of those States do not tumble down and break to Pieces, as I fear they will, unless *his most Christian Majesty* do support them, for from *England* there is not much to be expected. But I must be no longer troublesome to you; and so I conclude here, humbly kissing your Hands.

Venice, Sept. 2, 1608.

LETTER XII.

THE little Leisure that I have to write at this time, will make me to be short against my Will. I have received by this Dispatch the Book of the *Secrets of the Jesuits*, from my Lord Ambassador, which no body shall see but such as I can trust. I have run it over, and it seems to me to have such strange and exorbitant things in it, that I can scarce believe that the Men are so wicked: but I can't but wonder that so many filthy things should be indured by the World; for certain we have had no such things with us in *Italy*: elsewhere it may be they are worse: but this would be a great Shame to the Italian Nation, which is not behind-hand with any other Nation whatsoever.

That Gentleman hath those Letters of the Jesuits of *Ferrara* [which I wrote of formerly] and I shall have a Copy of them: they take up a great deal of room, because the Business was four Months a-doing; and there are many remarkable Particulars in it. When my Young-Man comes that writes for me, I will get him to copy them out for you, and send them, for they are worth your seeing: But I should not give such Credit to an Extract of the chief things in them, because every body will see the Truth better, by seeing all the Particulars.

The State of the Affairs of *Germany* is such as is enough to make that Nation look about them, but that (as we may and must say) they prove
that

that the Anger of God is still kindled, since there is so much Blindness in the World [to provoke him.] I have wondred at the Spanish Craft in treating with the most Christian King; and the wise Answers of this Prince, being such as he uses to make, are no new things to me. We have News that the Ministers of *Spain* having proposed a Peace (upon their King's Resolution) upon the Condition that they shall not trade to the *Indies*; and that they shall admit the Roman Religion; they have broke off the Treaty: but that [the *Hollanders*] have demanded further time to consider, which is granted to them; whereupon there is an Express sent away in all haste to *Spain*.

I am afraid of this tedious Treaty, because those People are too open and plain, and have to do with Enemies that are very close and crafty. We have also Intelligence that the Spanish Fleet will sail for *Arrachia*, but that they will find it well provided for them: and because they dislike this News, I believe they intend to come back before they go thither.

The Request which the Canon-Lawyers have made to the Clergy, seems to me an idle impertinent thing; and therefore I never fear the bringing of it in, because it is a Doctrine that will still waste the Liberty of the Gallican Church, which is the only one of all those which keep in with the Roman, that preserves something of ancient Liberty. The Baron of *Dona*, a most accomplish'd Gentleman, hath been here, and I have had sometimes the great Pleasure of his Conversation. I believe by that time that this gets to you, he will be there; and therefore

fore I send back the Letter to you. I am unspeakably obliged to Monsieur *Alcaume*, for offering me so great a Favour: I beg of you to thank him heartily in my Name; and to tell him, that he may be sure of me whenever I can do him any Service. At the End of your Letter you enter upon Excuses of your self to me, which I ought to make rather of my self to you, because I still write my Mind to you, without taking any great notice what it is I write; just as if I were speaking to you by word of Mouth: but this is my way, because familiar Letters of one Friend to another, are immediate Dictates of one's Mind, without any manner of Affectation.

You have already heard of the Father *Fulgentio*, the Franciscan, his Departure hence; and how he has been courted at *Rome*. I confess I understand not their Politicks: It may be they may have *Reason* for what they do, but I cannot see whereabouts it lies. Signor *Malipier*, and Signor *Molino* and Father Master *Fulgentio*, return you their humblest Services; and I with them kiss your Hands.

Venice, Sept. 15, 1608.

LETTER XIII.

MY last to you was on the 16th instant; and now I have one of yours of the 9th. The News about the Proposals made by those Spanish Ministers, (in the number of whom I put the *Nuncio*) tho it looks *ridiculous* at the first sight, as
you

you are pleased to hint to me; yet when the thing is *well thought upon*, it is *not* so, because it shows *whereabouts* they intend to be. These Men never *speak* at first what they *think*; but, as in *making of a Pope*, they never put up *him first*, that they would have to be *the Man*, but somebody else to be *a Stale*; so in these Proposals of *State*, I see very well what the *second* will be, and what they will try to bring the King to agree to at last.

Things are in that condition, that 'tis not *possible* they should hold so long, but there must necessarily follow, either a great and manifest Breach, or a good and sincere Understanding between the Parties. God grant it may be *this last*.

If there be such insolent Words spoken to the King, and so little Modesty used to him in treating with him, the issue of it must needs be such as is usual, *viz.* either to own them for Masters, and hearken to them as Governours, (for that's the thing they pretend to) or else to make them know what they are [and keep their distance:] I am full of suspicion, because (unless I am greatly mistaken) the greatness of the Danger is not sufficiently look'd into, as it deserves to be.

A Fortnight ago, a Counsellor was sent packing out of this State, for denying to admit a Gentleman to the Sacrament who had *Quirino's* Book in his keeping [written in the Vindication of the Rights of the Republick.] Hereupon the *Nuncio* hath made Complaints and Threats, which you may easily guess at. Divers such things as these happen, as Humours increase; yet no body is afraid as he ought to be,

that they will at last ripen into a dangerous Imposthume.

As for the going off of Friar *Fulgentio*, I do not look upon it with respect to the Qualities of the Man, (for so we have no reason to be troubled at it) but because upon consideration of Particulars I am afraid there is something in it of more Consequence than we can easily see. He went hence with the *Nuncio's* safe Conduct, he went through *the Patrimony of the Church*, and was met and congratulated by the way ; and when he got to *Rome*, the Pope assigned him publick Maintenance for himself and three Servants. He has had *kind* and *long* Audiences from *His Holiness* ; and particularly about a Fortnight since, he was *two full hours* with the *Pope*, the General of the Jesuits being fain to dance Attendance without Doors with great Impatience, that *such a Friar as he* should be call'd in before him, and that *he* should be made to wait so long, that used to be heard before the greatest Prelate of Court. Friar *Fulgentio* writes word to his Friends here, that he shall quickly come back to *Venice*.

All those Men that stood up so stoutly for the Pope in the late Quarrel, are very uneasy and down in the Mouth, and grumble fearfully to see themselves neglected and slighted, and an Enemy made much of. Wise Men cannot but think that *this* will be a Provocation to every body to be sparing in their Services of the Pope, since the Man (that was otherwise a Person of no Account in the World) hath got so much Favour only for being a *Sinner* against the Pope. I stand in admiration of this great Novelty, that in former times the great Prelates, and the greater

greater Princes and Emperors themselves have not had the Honour of coming into the Pope's Presence, without strange, nay, most base and abject humblings of themselves, and that this Friar has been introduced to it with *Bravery* and *Triumph*. What will *come* of this, *Time* will shew; but it may possibly be seen hereafter, that *he* that is believed *infallible* by *some*, may be *mistaken* in *this* particular also.

Monsieur Pitbou's Alteration of his *Mind* carries a more decent *Proposal* in it, yet there is *something* in it that looks like the same purpose he had *before*; for without all doubt, he that should be desired to have his Book, must think of returning *more*, than meer *Verbal Thanks* for requital of it. And I doubt that in such an occasion, it would be a greater matter to get such a *Request* made, than to get 500 *Ducats* paid him; and therefore it will be so much the harder to bring that Request *about*, as it will be necessary *after all* to see him paid the Money; and so a *down-right Bargain*, without any other *Engagement*, would be the best way for him. I have so great a *mind* to see that excellent Piece of *his*, that I will do all I *can* for him, tho there be but little hopes of it.

Tho you should not be at *Paris*, yet in case it may be no trouble to you, and there be any safe way of sending from thence to your *Habitation*; I shall keep on writing to you, for the Pleasure sake I have in talking at this distance with you. Do me only this favour, to advise me whom I may *consign* my Letters to at *Paris*, which I shall direct to you. I understand that there has been an *Apology* made for *John Chastell*: I would glad-

ly know what kind of thing it is, and whether it be *worth* one's sight, because if it defends him in *matter of Right*, and goes about to show, that he did well [in his bloody Attempt upon the King], the very *Wickedness* of the *Book* would make it *worth seeing*, especially if it come from the *Jesuits*; if it only defends him in *matter of Fact*, that is, goes about to show that he is not to be blamed for the thing imputed to him, I do not value it a farthing. You may be always very sure, that all the Advices you send me shall be kept secret; and whatever it be that you write to me about, and when the thing is to be imparted to any one, it shall certainly be done; but I will never mention your Name upon any account whatsoever.

And thus I have this very day thought it reasonable to acquaint a great Person with that Proposal, which you call ridiculous, and I crafty, but I have done it without telling from whence I had it.

Concerning the *Low-Countries*, I hold the Opinion stilly, that there will be no Peace; and I see that you did precisely fore-tell the issue of Things just as they have happen'd: and so I desire too that there may be as little *Truce* as there is likelihood of *Peace*; but this I doubt much of, by reason of the earnest Endeavours that *Fannino* uses.

This would not be the first time that an *Orator* in a *feigned* Speech should really persuade those that hear him, tho he should not like it when he has done.

We have Intelligence also, that the *Legate* will quickly be in *Italy*, and leave *Germany*. This,
it

it may be, will be the *first Roman Legatship* that *this Age* hath seen to be to *no purpose*. The *Stirs* in *Austria* are very great; those of the *Augustan Confession* resolving to have their *Churches* free. It seems that the *Barons* of *Nether Austria* are united together closely; and those of the *Higher Austria* have made themselves *Masters* of *Lintz*. Some are afraid that *Arch-Duke Matthias's* Project will be just such another as that he had in *Brabant*. In *Italy* things are very still, except that 'tis said, that the *Pope* is proceeding against many of the *Roman Barons*, one of the chiefest of them being in *Prison*, and in no small danger of his *Life*.

The with-drawing also of *Cardinal Aldobrandino*, which still continues, gives the *Court* some thoughts, which is not so well satisfied that things have gone on at this rate.

There are *Troubles* every where. *God*, who knows how to bring *Good* out of *Evil*, compose them according to his sacred Will and Pleasure. I am at your Service, and kiss your Hands.

Venice, Sept. 30, 1628.

LETTER XIV.

I Receive daily so many *Favours* from you, that when I consider how unable I am to make you amends for the least part of them, I am ashamed of my self. You have not only honoured me with your Letters, but Advices also, and Books sent me, for which I believe I am pretty well in your Debt. And to begin

at this last Particular first, I beseech you to let me lay out some Money for you here; I am sure you may easily get me an opportunity of getting out of your Debt *this way*; and I do not desire *this* to lessen my Obligations to you, (without thinking that you make any great account of what you do for me) but meerly to discharge part of what I owe you.

The seven several Writings which you sent me were very welcome, and I am sure they will be very useful to me, especially those *Orders about the Provisions of Benefices*, and about the *Power of Stewards*, during any hindrance of recurring to Rome.

In that which is call'd *Status in Schismate*, there are many curious things which I never saw before. I have read *Pitheus's* Opinion upon the *Latin Interpreters* with pleasure, having formerly thought much upon that Subject *my self*. Methinks he *affirms* abundance of things, without showing his *Reasons* for them. I have seen *Tillet's Memoirs* before, and I have a *Duplicate* of them, which I will present to some body that may have occasion to use it. What there is that *comes newly out*, may be sent me without caution; but as for *old things*, 'tis best to let me know *before-hand* what you intend to send me of *them*, that you may not be put to the trouble of providing for me what I have *already*. Of those things which are written against the *Jesuits*, (which you *specify* in yours of the 24th of *September*) I have the *free and true Discourse*. Nay, a little after you went from hence, a *Gentleman* turn'd this *Tract* into *Italian*, and got it printed; but the *Jesuits* do, as they do *there*, it cost them a great deal of

Money

Money to get them *all* into their hands, and herein they shew themselves *very brave Fellows*.

I suppose there may be some *Particularities* in the *Speeches* of *Arnauld* and *Dole* of the Year 1594, being lately written, and upon so *great* an occasion, and this makes me *long* to see them.

These *Father-Jesuits* are as *busy* and *still* at this time as is possible, they make no manner of motion yet to get in hither again; but so much the *more likelihood* there is that they are *at work* *privily*, and will *all at once* try to thrust themselves into *Venice* again. For this reason 'tis good to be *provided* for them, and to see that *our Defence* may be stronger than *their Attack*. I trust in none but *God*: If it please *his Majesty* to keep *this Plague* at a distance from us, I do not care what ever else I have to fear.

I gave *yours* to *Monsieur Asselineau*, who communicated to me the Contents of it, which I hold for *true* and *undoubted*; it may be it may please God that the *evil Intentions* of our Enemies may come to nothing. Altho the Affairs of *Germany* are kept yet in much Regularity, yet there is such disturbance in them as will give one great thoughts about them.

The Truce with the States of *Holland* we look upon as out of doors; they must bring things over again, which I have no reason to be glad at as a piece of Service to us; this being no Remedy to our Evil, but only a Delay of it, and a greater Advantage to our Enemies.

Idleness is never *good* for us, a little *Business* would do better; yet not so much of it *rather* as is above our *Strength*, which is much impaired, and more for want of Exercise, than for want of

Ways to exercise our selves in. An *Alarm* would do us good, but not the noise of a *Canon*, that would deafen us: and I dare say, that if we were but wakened and roused up a little, we might hear the *Culverins* without any Annoyance to our hearing.

We honourably got out of the Snares that were once laid for us; and I should hold it for a certain truth, that we should be better govern'd yet, if we were not fast asleep. One thing there is that troubles me, that I do not see there has been any good use made of the Light that God hath shewed us in any thing, which may be to his Glory; and therefore I am afraid that we are provoking his Displeasure and Anger. The Advice that the *Sieur Bongars* sends of the Affairs of *Germany*, agrees with those which we have from other Parts; they all speak of *Motions*, but irregular ones. Yet such is the Custom of every Nation, when it gets out of a long State of Idleness. I believe the present Summer will not be over before we shall get this Good by it, to have the Passages clear, and that we shall not be so shut up by the *House of Austria* as we are now; and so we may have bigger *Parsels* brought hither than a *Carrier* can carry.

Yet for all this there being some difficulty in the way, I must intreat you to send me notice first, that you may not trouble your self about a thing that may as well be had here. My *Relation* is not sent by my Lord Ambassador *Cornaro* in *England*, because *Signor Dominico Molino*, who is very accurate in these things, has some Particulars to tell us, which I had thrown by as of no moment, which he says, do make much

much for the Ornament of the History, and the Satisfaction of Readers.

When it shall be sent to Ambassador *Foscarini*, he shall have notice to deliver it all to you; and there shall be no fail of this, tho you should be at your Castle, where, tho you will be free from a Multitude, yet you will be in better Company of your Thoughts and Books; and then I know you will find somewhat or other to tell us that is useful to us.

I cannot get rid of my Fears, that the Attempt formerly made by us, will end in our greater Bondage, as it happens to Slaves, which being once got away, and then lighting into their Patrons hands again, do but feel the greater Severity. I have only this to ballance my Apprehensions, the thought that *all* is to pass through the Hands of God's Providence and Disposition; and that if *he* keep us, in vain will all Endeavours be to overthrow us, by his Blessing upon our own Endeavours. I have entertained you, you see, with Impertinences, and so 'tis high time to leave off further writing, without leaving off any thing of my Respects and Service: and beseeching God to increase his Graces upon you, I kiss your Hand.

Venice, Octob. 13, 1608.

LETTER XV.

YOUR Letters of the 28th of September staid in *Lions* fifteen days longer, together with all the others of my Lord Ambassador, both private and

and *publick*, and arrived here not till the 9th instant, to my great disliking, finding my self thereby deprived of the Pleasure and Benefit which I have from all your Considerations.

The Packet directed to Monsieur *Asselineau* hath been retarded by the same means, but 'tis now come *well-conditioned*, and I have delivered it to him. My desire of penetrating a little into the Jesuits Secrets, is no Curiosity or Vanity in me, but the most useful, nay, the most necessary Design which I can at this time go upon. I fore-see, nay, I see at hand, the Snares that they are laying; and I am afraid that *we our selves* at last shall *fight for them* against *our selves*; and therefore 'tis no more than fitting, to provide for a Foreign and Civil War at once, with some hopes that an early Diligence may befriend us.

You do fairly and reasonably condemn our (you call it Patience, but I) Negligence, which is like to bring us into a State, which I doubt you would condemn much more, if you were nearer us to see it. I don't value all our other Enemies a straw, in comparison of these, because they are the most united, the most constant, the boldest, the slyest and most enraged Enemies we have. The Court of *Rome* is not so united, but that finds it self business in things of Ambition and Pleasures; but these Men laying aside the thoughts of any thing that is little or good, do mind nothing but plotting of Mischiefs.

It would be happy for us, that they would but do things openly, to awaken us; but they are wiser than so, and know that this would be to do us a Kindness. The *safe Conduct* that you speak of, was seen and considered, and esteemed as it ought

ought to be, and divers Discourses there were upon it ; the Counsel taken about it, passed according to Custom in former times. The Mischief is, that it will all be forgotten, and will never be added to the rest of the Insolences which that Man does daily.

Father *Fulgentio*'s marching off was indeed no publick Offence, because he was no Servant of the Publick, had no Salary, no particular Protection, but just according to the Law made in general, that *all Churchmen who did not observe the Interdict, should have the Prince's Protection*. Much less had he any Secret communicated to him ; or was his Judgment asked about any : he preached, as he did, of his own free Will : and therefore I see no reason we have to complain of his going away.

So that really it is no wrong to the Republick, except that it was designed to wrong it, and is still so look'd upon. There was mighty doings at *Rome* at his first going thither ; but now things are grown cool, either because the Men there do find him to be a *silly Fellow*, as indeed he is, or else because they designed from *the very first*, that the Matter should go as it doth go. 'Tis commonly thought, that he will have a Reward of his Service to them, by living not so long as he might have done in *Venice*.

They have lately commanded, that Father *Michael Viti*, who was Guide to those that stabb'd me, to be gone from *Rome* ; and at *Ancona* they have clapp'd up in Jail *Parasio*, another of them, that was in Jail once before. I know not what to make of these Mysteries, but they make me look well to my self, more to defeat them of their Desires, than out of any great Account I make

make of my self. Whereas * you make a Question whether I believe what you told me a while a-go ; I do believe it, and think it too true.

The Court of *Rome*, and the Head of it, do not forget that we would not acknowledg his Omnipotence, which is the highest Sin that can be committed against them ; and therefore they do so long for Revenge, that they would fain be at the old Game again : and to bring this about, they will spare no Pains or Trouble ; but for all that, if God be against them, they labour in vain, and busy their Heads to no purpose.

The Spaniards play their Parts well ; for it is not their Interest to make any Stirs in *Italy*, where, by reason of the Peace, they are continually purchasing without any Danger ; and if there should be War there, they would be in Danger of losing all again. Since we know more certainly how things have been carried, we know also what it is they would be at. I would to God they would do us no more Hurt by Peace than they can by War.

We do not indeed know your Counsels and Projects so well, neither can we imagine what's the meaning of the great Favour that is shewn the Jesuits, or of the great Pains taken to bring about the Truce in *Holland*. I believe that nobody ever drank such a lusty Draught of the Design before : I am almost of the Mind that 'tis
all

* There is something left out in the *Italian Copy* here that disturbs the Sense of the Clause. The Words are thus, *Come vostra Signoria dubita, ch' Io lasci darmi da lei poco tempo sà ; Io li credo et li tengo per certi*. Out of which Words I can pick no other Sense than what I have interpreted them in.

all drunk up ; and that not through Ignorance of what they swallowed, as many did, nor through Weakness of Brain, but by deliberate and sober good Will. God super-intends over all Counsels : I greatly trust in his Goodness, that he that is in any Error, is merely abused into it.

As to my own Particular, I know that 'tis not pleasing to God to make use of a time or occasion that is unseasonable. I do not shun shewing my self every Day more ready and more prepared, if I could but get a favourable and fair occasion of interposing my Endeavours. I am like an Artificer, who going to work, in due time, finds his Materials come short that he is to work upon ; and if he cannot get more, he must make what he has to serve somewhat else. In some things I can proceed on my own Head ; in other, where I have most need, I am fain to go to Benefactors ; as it happens to you *just so* in the Business of the Jesuits ; wherein that *Scottish Gentleman* that you write to me of, must needs be very knowing, since he has made it his Business to inquire narrowly into all their Intrigues. I should be very thankful for something of them, if you could procure me never so little ; as also for any thing of him who wrote, *De modo agendi*, &c. which I have a great fancy for, upon the Account of the *Answer* that the *Jesuits* have returned to it, as being that which shews the *Beast* by his *Claw*.

I am hugely obliged to you for bringing me acquainted with Monsieur *Crasline* ; from whom I have had two Letters, which speak him to be a very compleat Person ; and in short, a Man fit for your Friendship ; which are such Qualities as would indear any one to me.

And

And now coming back again to the Jesuits, I hold it for very certain, as you say, that they are the *Engineers* in the *Disturbances* of *Germany*; but because I don't see them at work openly with their Swords by their sides, as they did in the Affairs of *France*, I am perswaded that the Business is not yet got so high as they thought to raise it; but that 'tis no more yet than a base *Prælude* to the Trial of Skill that is to be between brave old Gladiators.

These good *Fathers* are building a stately College in a little ugly Place called *Castiglione*, in the Territory of *Mantua*, distant equally from *Brescia* and *Verona* 20 Miles. The whole Place has not so many Inhabitants as they are making Chambers in it; and they take the Confidence to give out, but under-hand, that it shall be for the Seculars of *Brescia* and *Verona*.

The Fabrick goes on with such Speed, as if it were to be a Citadel that look'd for a Siege: the rest I leave you to guess at.

What will become of things here, I cannot foresee; I will only tell you, that a Discovery being made, that some of *Trivigia* were to go to their College at *Parma*, a Command hath been issued out to all that have Estates, that they should not go out of the Dominions of the Republick, upon any Account of Study. We are getting out of Hypocrisy.

As for *Avignon*, that which I know of it is this, that the last Earl of *Provence*, of the Spanish Race, having no Children but Daughters, married the Eldest to *S. Lewis* the Ninth, and others otherwise. At his Death the youngest was fit to marry; and to her he bequeathed the
County

County of *Provence*. *S. Lewis* pretended the Nullity of his Will, and that the State belonged to his Lady, and so made himself Master of it; but afterwards he married the Earl's youngest Daughter to *Charles of Anjou* his Brother, making over *Provence* to him. From this Match, after sundry Successions, came *Joan* that sold *Naples*. The Point therefore lies here, whether *S. Lewis* gave his Brother the Sovereignty of *Provence*, approving the Will of his *Father-in-Law*, and confessing that his Wife had no Right to it, and he himself was an Usurper of it; or whether he gave him the Profit of it out of Favour or Transaction, reserving the Sovereignty of it to himself. I have written this to you, because it is a thing that must be known not from Writers, but the Acts of that King, which I believe are preserved in the Chamber of the Earls of *Paris*. As for the Assembly that is to be held, I imagine that the Issue of it will be with some Diminution of what is good. Yet at this time there is that gotten which doth but little thrive. I shall be glad to know their Resolution, let it be what it will.

I write a little News to Monsieur *Craftine*, which he will shew you. I have been too tedious already, to be any further troublesom to you; and so here I shut up all, kissing your Hands humbly. Signor *Malipiero*, and Sign. *Molino*, and Master *Fulgentio*, send you infinite Salutes.

When you please to send any thing by the way of *Bergamo*, to make things the safer, you may write upon the Packet, To the most famous *Dominic di Molino* in *Venice*; and
 * upon

upon a Cover over that, this Superscription,
To the most illustrious, the Governour of
Bergamo, at *Bergamo*.

Venice, Decemb. 11, 1608.

LETTER XVI.

I Have received two of yours together ; one of the 17th, and another of the 30th of *October*, as you foresaw I should. In Answer to which, according to the Particulars, I shall tell you, first, as to the Book, *De studiis Jesuitarum* ; that they being the subtlest Masters in Mischief, it is very credible that they have divers Tricks and Ways where they meddle : whereupon though in respect of their Conversation in *Italy*, they cannot go much further in Mischief ; yet I look upon them as a sort of Men, that if need be, are fit to do worse things still.

But if the Author of this little Book will but prove what he says by good Evidence, he will do a general Good. I have received *the Pleas of Dole*, *Chefnil* and *Arnauld*, which I like very well, having never seen them before. *The free and true Discourse* I have seen, and have it by me already ; as also *the Jesuits Supplications to the King*, and *Richeom's Apology*, which looks like an Oracle for its *Ambiguity* ; and other Defences of theirs.

I am much obliged to you for so much Pains as you are at upon my Account ; and letting me know the Charges you have been at, that I may make you some amends. I believe that *Elias Hassenmuller's* Book is a great one, so far as I see,
and

and therefore difficult to be sent hither : I would not have you be at too much Trouble for it. That English-Man's Book I judg is worth some Pains to get. The Apology for *Chastell* must needs be an impertinent thing. I know there is no Good to be got from it. I did not ask whether he defended *the Fact* or *the Right* upon any other Account, but to know how far the Rashness of these new Saints doth go. I am pleased to know the Author of it, though I make no Question but the first Motion of it came from the Jesuits.

I would not by any means have Monsieur *Alcaume* try to do so great a Favour for me, with so much Trouble to himself, as to copy out with his own Hand the *Astronomicon Cœleste*. I know it would require much Pains, and a great deal of time, and be very troublesom to him, being a Work where there are so many Figures and Numbers to write out.

He must not think of undertaking it for my sake ; it is too great a Toil for him, and will take up too much of his time, which I know is precious to him upon the account of his own Business. I take his *good Will* as kindly as I should *the Deed* ; and I should be impertinent to accept such an Offer with so much Inconvenience to a Person whom I ought to reverence, and for whose sake I would willingly bestow some of my time, which I am sure I know how to imploy in weightier Matters ; much less must I rob him of his. I pray, Sir, thank him heartily from me, and intreat him only to do me what Favour he can, by getting another to copy out the Book for me ; and preserving his own time for his own greater Occasions.

The *Assembly* held there hath done a *great deal* in keeping things from growing worse: these are not times to make things better. The Choice of two Deputies shews, that of six they have taken the best; provided this be not done on purpose this bout, that things may be the easilier altered the next: but in the mean time they will have two Years time to consider; and it may be things will grow better before they are out. Ever since your going away I have received Letters from Monsieur *Craftine*, who seems by his Writing to be a Person of exquisite Knowledge and Judgment: and I am greatly obliged to you, as for many other Favours, so for this, of bringing me acquainted with such a Gentleman.

Concerning our Affairs and yours, I will only say this Word, that whatever speeds well in favour of Impiety, ought not to make us wonder at it, because it is no more than what is foretold by the Spirit of God; and is, as it is, for the fulfilling of that Holy Providence and Prophecy. We ought to have Compassion upon one that is blind, unless he is wilfully so. I have all along taken notice of it in all worldly Matters, that *nothing doth more precipitate a Man into Danger, than too great a Desire of getting a great way off from it.*

I believe this is the Misery of our Case; and I am afraid of some ill Event of it. *Too much Prudence concentrates with Imprudence it self.* I hear you say that *this* concerns us, and I confess it: but I must say withal, that this Matter keeps us from a *good thing*; but it doth not lead us to an *evil one*: it hath a more dangerous Effect amongst you; for it casts you upon the Ruine of your
selves

selves and your Friends ; and it follows by Consequence, that you are doing your selves as much Mischief this Year as you did for two Years before : I must e'en be astonish'd at it ; but I hope in God it will not be so.

Things here do not go very bad with us, because our Adversaries are a little awakned ; and we shall grow sounder and stronger, if we continue to do as we do. For my part I am much busied about a certain Vanity, which is, *to take heed of my self* ; and there is little Blame of this to be laid on me ; for I should *wholly commit my self to God*, without any more ado ; but that there is so much *Self-Preservation* preached to me by others, that they force me in spite of my own Teeth to think of it.

But 'tis a strange thing that they can't yet leave off Plotting, but try to get me, even in my own Chamber. I am amazed at their Diligence and Accuracy of Design. A Fortnight ago at *Rome* the Court went into the Palace of the *Colonna's* to apprehend *Poma* [one of my Stabbers] who stood upon his own Defence ; and one of the Serjeants was killed outright, and others hurt ; and *Poma* himself was wounded in the Belly, and a Son of his in his Thigh : they are now in Prison, and talk at a strange rate. These are Riddles that I cannot tell how to unfold : there must needs be some secret Art in them, but *what* I am not able to say.

As for what you tell me about the bringing up of the *Dauphin* by those four you mention ; I have nothing to say of the two middlemost, (having had no Information of them ;) but as for the *first* of them, I believe he knows *little* ; and

the *fourth* he knows *too much*; nor do I believe that the Jesuits (without whose Advice they will never come to such a Resolution) will consent to it. Methinks they make little haste in such a Matter, whilst time runs away strangely for a thing of so much Consequence, as must mould and fashion one that is to bear such a Burden [as the Heir apparent of *France* must.]

I do not know whether you have yet been told, that at *Rome* they have resolved and written to all Inquisitors about *Italy*, to be advised if any thing come out against *Baronius*; and commanded, that there be no such thing written in *Italy*. Nay they are so zealous for the Support of *this Writer's* Reputation, that they forbid certain Discourses made in *Spain*, to prove that *S. James* did personally preach in those Countries, to be published. That Author shall be defended *Tooth and Nail*; and where *Art* can do him no Service, *Pomer*, nay *Rage* and *Fury* shall be set to guard him. I would not advise any Body to handle that Argument, but rather to say the same things upon another Subject, for *their* Instruction, who know how hopeless and vain a thing it is to write for such as are seduced [and will be so.]

'Tis much more convenient to see how these things may be brought to Peoples Reading and Perusal, than any thing else; for in all things *Opportunity* is the principal thing, and without this every thing is done not only unprofitably, but also *to loss*.

When God gives us an Opportunity, we ought to believe that it is his Will that we should make use of it; and when he does not, that we ought to expect patiently his time. That Register of
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the Jesuits [Letters] has been so much desired, that before it can return into its Master's Hands, it has passed through those of many others.

As soon as he gets it, I shall have it, and then you shall not want a Copy of it. In the meanwhile, I pray, Sir, excuse me that I make you stay so long for it. I have heard of the unspeakable Loss by your Inundation; and that though you have been no great Sufferer by it, yet you have had some share of Damage. I thank God for it, who if he scourgeth us, yet doth not destroy us. I hope he will bestow upon you more Graces still, as I do continually pray him for you. The Advices we have out of *Hungary*, bring us News not much favouring *Matthias's* Greatness, who shall have that Kingdom, *i. e.* more by Name of a King than any thing else. They are now resolved to chuse the *Palatine*; but first they will have the Garisons furnished with Hungarian Officers and Souldiers, and that Churchmen shall not meddle with secular Government; and that the Jesuits get out of the Kingdom; and that (which is more than all this) they will be Protectors of *Austria*.

A Man must needs say, that although some of these Broils raised by those Furies, do turn to their Advantage, yet many of them do return upon their own Heads.

If the Business of *Donawert* prove true, (as we have no Certainty yet about it) that will breed another Inconvenience amongst them. I was not aware before, that I am already gotten beyond the Bounds of Reason in troubling you; therefore here I stop, humbly

kissing your Hands ; as Father *Fulgencio* also doth.

Venice, Novemb. 25, 1608.

LETTER XVII.

THE Discourse you have in yours of the 13th of *November*, about the Jubilee, as it proceeds from your good Will for the Happiness of this Republick, so it is very true.

There is no doubt but their End was to confirm their Adherents, and so increase them ; and then to take care to get all the Writings and Books they could, which they did not like ; and without doubt they have done some of these things.

Those Confessors that conspired with the Jesuits, have gotten from a certain trivial Person, the things which were penn'd in Favour of the Republick in the late Occurrences, some Italian Bibles, and other Books, which they hate and persecute : but the Hurt of all this is not so great as prudent Persons were afraid of.

There is this Particular also amongst us : A Senator, a harmless Person, who was well acquainted with *Antonio Quirino*, was turned away by his Confessor, for refusing to burn *Quirino's* Book. The *Council of Trent* commanded him hereupon to get him gone immediately out of *Venice* ; and within two Days out of the Dominions ; and away he went : and being got to *Mantua*, he drew up a Supplication to have his Innocence tried : safe Conduct was granted him to Prison ;

Prison; thither he went, and was sent back, after he had been heard, to the Prison of his Monastery, where he now is. Some such things as these happen, but amongst them some *lucky ones*.

Since the Agreement [with the Pope] there have been above *six and thirty Church-men* clapt up in Prison, whereof some are there in doleful Durance still, others are put into the Gallies, others banished. All is not done that might be done and ought to be done; but for all that, there is much more done than is well consistent with the Weakness of our *Body*. You do not see what is come to the States [of *Holland*] when they admitted the Treaty. With those who are Wise and Politick, a Man had need to go carefully and dexterously to work, and not only look what Physick the Disease requires, but much more, what the weak Constitution of the Man that is sick will bear. Methinks there are Miracles done amongst them. Of the Pope's evil Intention every one is aware; but every body hath not the wit to suspect the things of *Spain*; and many have their Brains busied elsewhere.

As for any particular Affair of *mine*, I am not wanting to lend an Ear to my Friends Counsels, and look to my self as much as I can, but without Anxiety and Superstition.

That secret Imprisonment of *Poma* gives me some thoughts, that there may be *still* some private Design in Agitation. These Blades of *Rome* try all the Tricks that are possible, to get into their Clutches those Churchmen that served their Prince [against the Pope]. I am *one* of them *to be sure*.

I am gotten into so good a place that they never expect to get *me*, but by *Stillette's*. They have catch'd the Arch-Deacon, who was *Patriarchal Vicar* during the time of the *Quarrel*. He is now run away to *Rome*. As to his Person, their Purchase is not over-great; but upon the account of the publick Reputation, we are vext at his Flight and Folly.

At Friar *Fulgentio's* going away, no body was much concern'd, because he was no publick Minister, nor allowed any Salary; but t'other had some publick Business committed to him in the late Controversy, and he was employed in the Service of the Republick. Certain it is that both Threats and Promises were used to pervert him, and more of those than these last.

The good old Man is a great lover of his Life, which they threaten him with the loss of by my Example. He had in this City, partly by publick Allowance, and partly by other Profits, (which some Offices that he had brought him in) 700 Ducats. We shall see what he will get at *Rome*. Hitherto our Fugitives have only got to be Friars in the Monasteries there: how he will fare, I know not: God send him good luck, tho what he has done is very infamous and scandalous.

The report that the King of *England* will assist the States, will not hold good; but rather on the contrary, he is resolved to abandon them. That King takes great Pains in things of Learning. We understand that he has written an Answer to a Book which was written by *Bellarmino* and other Jesuits, under the Name of one *Matthæus Tortus*, with this Title as it came from
England,

England, *Triplici nodo*, &c. And I believe his Majesty's first Book is well defended in it, in the substantial Matters of it, tho not in every respect, there being things in it which are not agreeable to the truth of History. But these Jesuits will have it ————— They have printed a Book intituled, *Catalogus illustrium Virorum Societatis Jesu*, wherein they give the Names of all their *Houses* and *Colleges*, and of those too which they had in the *State of Venice*; but these they have mark'd with an *Asterisk*, and written under the *Asterisk*, *Notata, nondum recuperata sunt*.

If they say *this* with a Vow that they will go *thither* again, they are very bold Men; but it may be God will be on our side, and I hope so he will. I have received from the *Hague* the *Instruction*, purposely omitted to be printed by *Richardot*; and, as I verily believe, that it was left out for this reason, that they might publish it, so I could have wished that they had not done it. Every act of an Enemy ought to be suspected, tho there appear no reason of acting against what he designs.

I received from *Monsieur Crastine* (as, I think, I wrote you word before) the *Pleas*, but not the *frank and true Discourse*; and I dare say that *Monsieur Crastine* forbore to send it, because, some *Dispatches* since, I wrote him word upon a certain occasion, that I had it already. The Affairs between *Basil* and *Lucern* are Seeds of Mischief, and there may spring up some Discord in that Nation from them, which God forbid. The Subject that *Monsieur de Vigniers* is put upon to treat of, seems to me to consist altogether of expound-

expounding the holy Scripture, and Observation of History. I have seen good Books about this matter, and I don't think I know any thing relating to it, but what that Gentleman knows already. Particularly, I am of the mind that he has seen the Exposition of the *Apocalyps*, done by an English-man or Scottish-man, and translated into French; 'tis a very good Piece for a modern one. I should put that Gentleman in mind to use the Correction of holy Scripture, which *Sixtus Quintus* himself did usually after Dinner-time; and he would do well to put this Pope's Picture to it, which Baron *Dona* had a Copy of. 'Tis likely that *Monsieur de Vigniers* might want some Information in some Particulars.

What I can serve you in here in *Italy*, I should gladly do, if you should think fit to make use of me. If I should have any thing which I were sure would not be troublesome to send the Gentleman, I would immediately send it; for our Affairs here are at that pass, that we must never think of writing about that Subject *in our time*.

And I should not know indeed what to say about it, but common and ordinary things which he himself knows better already. I would therefore advise him, in order to make his Book the more readily perused by all sorts of Persons, to handle nothing but his Argument, without mixing any thing of Controversy in it, as much as is possible; that there should not be so much as a word put in, to discourage any Man from reading, but what might be serviceable to his main Argument. And I should be glad that you should get acquainted with him, that if you
should

should see him want Information about any thing that hath fallen out, or doth fall out here in *Italy*, or about any thing else that we can serve him in, he may freely command it.

Methinks you are too sollicitous on my behalf about the *Jesuits Books*: I do indeed beg the continuance of your Favour in such occasions, but I would not have you give your self all this Care and Trouble, but to send only those that you can conveniently procure.

In my Relation, I only made some superficial and slight mention of things as they happen'd amongst the *Grisons*, which is one of the Particulars of the greatest *Variety* and *Curiosity* that fell out. *Signor Dominico* had a mind that I should specify it; and I was afraid to make it large, for fear it should make the Book like a monstrous Body, too much swelled with this particular business, if it should have been exactly and particularly described. 'Tis true, 'tis of great concern with the whole, because the hindrance that attended that very Passage, did spoil many others; and I take the whole of it together into Consideration, without Passion or Partiality; and I must needs say, that was the thing which occasioned the *Accommodation*.

These Church-men do fill *Italy* with their Libels and lying Pamphlets, helping on their Business as much as ever they can; which as it hath the Proof of Matter of Fact against it, so hath the ill luck to be the less credited, the more it is cried up. I ought not to trouble you any farther; and so I conclude, kissing your Hands, as also doth Father Fulgentio.

Venice, Decemb. 9. 1627.

LETTER

LETTER XVIII.

THough I was resolv'd to forbear troubling you with any Letters by this Dispatch, yet the Pleasure I have in discoursing with you, makes me alter my Mind, perswading my self, that as to the Business that you wrote last about, it is not amiss to tell you News of a Book which is newly come out. I send you the Title of it Line for Line, together with the Licence and Approbation of it, and the beginning of the Epistle Dedicatory; upon all which I shall make no Comment, there being no clause, nay, word in it to deserve it. I will only add, that the Book is nothing else but a meer hotch-potch of all manner of Calumnies and Lies which are possible to be rais'd against *Vatable*, and such as agree with him; what there is besides, is nothing but silly stuff, that a Man of Sense would laugh at. The Author is a poor sorry *Plebeian* of this City; he had the Ambition to have his doughty Piece printed here, but that being denied him, he has got it printed at *Bologna*. I will tell you another thing; Our *Menino* hath a Toy put into his Head, that he shall be made a Cardinal, and he believes it as firmly as if he had his *Red Hat* already; and therefore I make no question but that in a few days he will be marching too to *Rome* [to recant his *Odes*] which, if he do, (as I believe he will) no body here will stop him; for he was never the Man that had any Secret committed to him: and the Allowance
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that the Prince makes him is a great thing for him.

To see what haste our Folks make hither [at this time a-day], and not to see the reason they have for it, is a thing that amazes me. They are resolved to have all the *faithful-quondam-Pope-Haters* by *hook* or by *crook*, and *me* they will have with their Daggers. But for all that, things are never done without God's Permission; and whatever pleases *him* is good.

I forgot to tell you, that if I had thought the [whole] Book worth reading, you should have been sure to have it: but I have not sent it, because there is laughing-stuff enough in *that*, without any more of it. But if you think it well that your Friend should see it, I pray, Sir, let me know so much, and I will speedily send it to my Lord Ambassador; and altho it be not a very small one, yet it may go along with the Carrier.

The News of that poor Wretch that has been burnt at *Paris*, convinces me that the *strongest* are the *weakest*. 'Tis a strange thing that the *Power of Imagination* should be so great with a Man. There is nothing else to be said of it, but that *God would have it so*.

This cold Weather freezes up all News, we hear nothing, but that a King of *Hungary*, so called, and not owned for such by all, hath gotten the Title of Majesty, which is very much, and 40000 Florins Revenue. If you know the Issue of the Difference that is among the *Swissers*, upon the account of that Lace-maker's Death, I pray, Sir, acquaint me with it. Your Castle being upon the *Leir*, I should think you are not far

far from *La Flesche*; and I would gladly learn what number of Gentlemen there are in that place under the Jesuits Discipline. I give you no further trouble, but hasten to conclude, kissing your Hands.

The *Vidame* of *Chartres* hath had a Conference at *Rome* with Cardinal *Bellarmino*, in order to be instructed and satisfied; and 'tis understood also that the *Cardinal's* Reasons are not *strong enough* for him. *Mysteries* are not to be *peep'd* into, but look'd upon with *Reverence*. The *Title* of the *Book* comes in a Paper by it self, that *Monsieur Castrine* may have the first sight of it.

Venice, Decemb. 23, 1608.

LETTER XIX.

THIS day I received two of yours together; one of the 28th of *November*, the other of the 9th of *December*; and they came to me when I was so o're-whelm'd in business, that I thought verily I should have no time to answer them by this *Dispatch*; but I have just an hour's time left me to write to you in, and so I shall answer you step by step, according to the purport of yours.

As for the *Friar* that was sent out of the *State*, the thing is not so bad; he took his Leave, and went away immediately, without being interrogated or call'd; and so he went to *Mantua*, from whence he wrote a *Petition* that he might be heard what he had to say for himself, and justify himself to be *innocent*, before the *Council of Ten* that then was, (not the present one) which

which ordered him to the publick Prison, there to show his Reasons: there he was, and was heard; and before that Council went out, he was taken from the publick Prison, and clapt up in a Chamber of his Convent, where he still remains closely confined so far as we know; nor has the present Council meddled with his Cause these three Months. It may be said that it was not well done to grant him that Hearing, for a Report that was spread, that the turning of him out of the Dominions was revoked: And it may be said also, that it was well done, because hereupon the Friar and his Monastery agree to have the matter tried. I shall suspend my Judgment herein, that I may not be of a different Opinion from you; but the Matter of Fact is just as I tell you; but if you are suspicious through the faults of our Weakness, you must excuse us, because we have ill Examples every where. The Sacrifice of *Bartholomew Borghese*, tho it was no more than what has been done to many others, and by one that had least reason to do it; yet I do not think the certainty of it came from us. Our Affairs have that defect which you and all the World know well, yet we manage them as well as we can; and if we should have daily Vexations from Rome, we should be watchful enough. I wrote to you before of the Flight of the Arch-Deacon; he hath been received with a world of Joy, and is made one of the Pope's Family, and hath an Allowance of 500 Ducats yearly. And now he says that he was compelled to do what he did, and is grown very lavish of his Tongue: what this will come to, I am not Prophet enough to fore-tell, but it may be there will be some Provision against the evil of it.

As to the business of the *States*, since the *Truce* is continued for three Months longer, I am perswaded that the *Spaniards* neither desire *Peace*, nor any long *Truce*, but stay as they are till they can obtain their Ends upon them, either as to the *Regulation* of their *Traffick*, or the *Growth* of the *Discord* that is sown amongst the *States*. I have heard of the new-invented *Spectacles* for above a Month, and I believe the News of them is true, so far as not to have any thing to say against them, and not to philosophize about them, which was *Socrates's* Rule, never to venture discoursing about any thing of *Experiment*, which he had not *seen*.

When I was young, I had some thoughts about some such matter, and it run in my Mind, that a *Glass* made in the figure of * ——— might do such a thing. I had *demonstrative Reasons* for it; but because these are *abstracted* Notions, and meddle not with the *Contrariety* of *Matter*, I found some *Opposition* in it, and therefore had no great mind to go on, and it would have been a troublesome matter: so I neither went about to *complete* nor *reject* my Design by any *further Experiment*.

I don't know whether *that* Artist hath lighted upon my Project, and the thing hath been improv'd or no, as *Report* loses nothing by *spreading*.

And now I come to your *second* Letter; by the reading of which, after I had written as before,

* *Patavola* is the word in the Italian Copy, which is certainly falsely transcribed, the Transcriber or Printer wanted what the Father is here speaking of, to help his Sight.

I find that you rightly understand the matter of that Person's being *sent away*, and have made just such a Judgment about it, as I supposed before. As to my *own* particular, I do not only believe, but I have daily proofs of the *Snares* they lay for me. I do all I can to *take heed* of my self, but without any *anxiety* or *carking*: no Design *takes* unless God gives it leave; and whatever he pleases is *best*, and therein I am *contented*. They will get nothing by *dispatching* me, for they will find a greater *Opposition* from me when I am *dead*, than ever they found in my *Life-time*.

They have lately used all possible *Endeavours* with all the *rest* [of *our side*] to bring them over to *theirs*, by *Promises* and *Threats*. I believe they have gotten all of us that *ever* they will do; they never make any trial upon *me*, they say openly there is no *hopes* of *me* any otherwise but by *Daggers*, and *there* they fix, because I will make no body my *Rule*, but act according to my *own Conscience*; and if after this *Obligation*, there be something of Honour to command me to the same Duty, I look upon every thing else as *idle* and *frivolous* to tempt me from it.

But my *Concern* for *Holland* carries me *thither* again. 'Tis a great Judgment of God, that the *Prudence* of the wisest Man is so much *be-fool'd*, as to think that the *Reputation* of an *Arbiter* should engage the *States* to *buckle* under *Spain* again, to so great a *Loss* and *Damage* to *themselves*; and that such a *Power* as they have should prejudice their *Posterity*. God be merciful to us! But that the *War* should be brought into *Italy*, this is a thing that I would not have you

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believe,

believe: but contrarily you may be sure, that the *Italians* are for *Peace* and not *Discord* amongst themselves; and they have their Desires. And yet Distrusts and Quarrels do increase here, and are cherished by prodigious Arts and Methods. They would do well to heal the *old Dispute*, before they begin another: in the mean time they will want Matter to work upon.

We have only this to depend upon; that God will scatter the Counsels of the *Wise*, who do often intangle themselves before they are aware. I would not have you be at any Trouble for those Books which I write of; 'twill be time enough to use your Indeavours for them when you go to *Paris*.

In the mean time I am still doing something, if any thing come of it at last. I can detain you no longer: here I must conclude, kissing your Hands; as also do our *Fulgentio*, Signor *Molino*, and the Gentleman of *Muran*, who hath your Designs. What you tell me of, concerning this *Republick's* having a share in the Design of that unhappy *Borghese*, is no more than what I have from other Hands; and it comes from the Shop where all Lies and Blasphemies are forged. I kiss you Hands again.

Venice, January 6, 1609.

LETTER XX.

Monsieur *Craffine* wrote me word by the last *Dispatch*, where the Book, *De modo agendi*, was; and I told him, that a Book with that *Title* was printed in *Ingolstadt*, the Author being

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James

James Gretfor a Jesuit ; and that it is *the Answer* to the *Apology* for that Book which I would have ; and that t^other is here already ; and therefore he should give himself no Trouble about it, if that be the Book he means. So I would not have you be at so much Pains to gratify me : if you can have any easy Opportunity to satisfy my Curiosity, you will do me a Pleasure ; but I would not have you incommode your self for it, whom I see so diligent in getting me Books ; and since you have provided me with *Elias Hasselmuller* at *Paris* and *Basil*, from whence they may both be brought hither without Difficulty ; which if you please to take a little Care about, I shall be doubly obliged to you ; and for all the Favours I receive from you : and I look upon it as a great Kindness that you have brought me acquainted with Monsieur *Castrine*, who sends me many good and useful Accounts of what passes in Parliament ; and other things of like Nature, which are serviceable to Matters here ; as how the good Fathers the *Jesuits* (though every body do not know it) do set the most Christian King upon the Pope, to hinder the King of *Spain* from violating the Laws of their Order, by giving Bishopricks to Men of their Society : and must these Arts of theirs not be known in that Kingdom, and yet be believed ? I should think the French to be the silliest People under the Sun, if they should believe that there is any Difference between the Spaniard and the Jesuit ; or that it is possible for any Division to get amongst them. All these things are only *Copies of their Countenances*, to insinuate themselves into Favour, and make themselves *Masters* ; and to make the Act

of the *Spaniard* look better; concealing the strict Intelligence they hold with him; and making as if they were disgusted at him, and very confident of the *Flowers de Luce*.

I doubt not but they act by themselves in the Manage of these sly Tricks and disguised Sweetnesses, which are used with Men of Honour: yet I cannot believe that their End, and the *Nuncio's* End, and the End of the *Spaniard*, is all one with the King's. I remember that twenty Months ago it was said, that the Cardinal of *Peron* was to go from *Rome* to *France*, at the King's Call, under a Pretence of seeing the Church of *Sens* newly conferred upon him; but really to bring over Monsieur *de Sully*, that he was greatly acquainted with: but seeing the Cardinal come thither afterwards, I always look'd for this Change; but never believed it to be a Work of the *Spaniards*, who at that time had not yet any good Understanding with the King. I do not imagine that I understand things better than you do, who live there; and know the inside of them: but for all that, I am not easily to be brought to believe that *this* was done to serve the Pope, though it may be in Process of time it may do so, and serve to cover this Pretence: I rather am inclined to think it was done to take away and weaken that Gentleman in his Friends and Favourers; for those Ends which those Men aim at continually, who are loth to see an understanding Man amongst the others. The Example of *some body else* so changed, is a Proof, that 'tis the way to lose Friends; and so he will find it.

I see plainly that the Artifices now a-foot are to create Jealousies in every body, and so to se-

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cure themselves. God grant that if the Intention of them be not good, the Issue of them at least may not be of bad Consequence: for as to Religion, this is the way, not to make Catholics but Atheists; and I do not know how good this will be at last for Government, though I am of the Mind that the only making of Distrust may at first serve to manage things well, but at last the Mischief of it will be greater.

I doubt that Zeal makes you more afraid than the thing deserves; but if it should be as you foretel, we ought to believe that God has a Hand in it: and if he should permit it, we are not sure that a greater Good will come of it: let us therefore mind our Prayers to his Majesty; and never trouble our selves with the Fear of an Evil, that it may be will never come: as there are a thousand things feared, whereof there doth not one happen; and if it should happen, it may not be so great an Evil as we imagine; and if it should be Evil, it will certainly turn to our Good; as *St. Paul* assures us, *That all things work together for Good to those that love God*: We ought to be sure of it, remitting every thing to *his holy Will*, since we do not know what to ask or desire. But I am herein a simple Man to offer to carry Water to the Sea and think of being your Remembrancer in things which you never forget. When those Friends of mine (for so I will call them, because I never saw any of them that I know of) were clapp'd up in *Rome*; it came immediately into my Mind, that there was some Craft at the bottom of it: and now *Poma* is confined at *Civita Vecchia*, I am of the same Mind again.

I shall not forbear to take Care of my self; and they shall never cozen me, if they would hang themselves. I can do no more than I do. Sure I am that all their Arts and Tricks signify nothing without God; and to him I commit my self. And here I shall tell you again, that upon the occasion of the Arch-Deacon's March to *Rome*, (who was formerly our *Vicar Patriarchal*) and for the base Words he has spoken against our Prince, and for the great Triumph they make there at their Purchase of him, the Senate has resolved to proceed against him according to his Desert; and what this will be, will soon be known: and to those who would not fly from their Colours, the Senate has assigned the Allowance of 200 Ducats a Man, during their Lives; besides what they have already: which being also appointed for me, I have very stifiy refused; resolving that my Service [of my Country] shall have no other Reward, but the very doing of my Duty; that my back-Friends may have no occasion of interpreting my Service and Actions amiss. Every Day there are fresh Occasions of Wrangling and Displeasure: I cannot foresee where things will end: God grant they may be to his Glory. Sometimes we are asleep here; but in those few Intervals that we are not so, we work with Generosity enough. We have been now united; and our Adversaries do us this Good against their Wills, that we open our Eyes. God grant that whatever we do may please him.

You may be sure, that if I do not stir, the Reason of it is, because the *Corn* is not yet ripe; and I would not hinder the ripening of it by too much hastning it. If I shall not be there in time,
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others will be. I would do all that lies in my Power, if not to do good, yet at least to do no harm. And now 'tis high time to think of concluding. I intreat you, Sir, to say no more to Monsieur *Alcaume*, till you get again to *Paris*; because indeed it would be an unseasonable thing to make any more Instances to him, till he is certain of his own Convenience. I see that you value *Matthias's* Affairs more than they are worth: I dare foretel, that they will be no better than his Design in *Flanders*.

Upper Hungary never consented to his Election; and that is kept by *Valentine Humanai*, a Man of great Power and Courage. In *Nether Hungary*, where he is owned as King; *Ilisbaschy*, a Man of excellent Worth, is made *Lieutenant Royal* by the same Diet, who governs altogether like a King: So that *Matthias* has only the Title of King, and 40000 Florins. He is at present indeavouring to make *Bohemia* rebel against the Emperor; and this Man will try to make *Moravia* and *Austria* (that half of them which he has) rebel against him. Things are full of Confusion. Father *Fulgentio* and Signor *Molino* send their humble Service to you, and I kiss your Hands.

Venice, January 20, 1607.

LETTER XXI.

BEfore the last Courier went away, I could not see the Anger he expressed at the unjust Justice done at *Paris*: I saw him afterwards, and had my share of it with many worthy Persons, who made the same Judgment of it that I did; not from any Affection to the Author, but from the Dignity of the Work.

Signor *Giacomo Badoueri*, amongst others, a Man of singular Judgment, doth equally commend his Opinions and Expressions. How great is the Providence of God! They thought, by putting a poor Wretch to Death, to stop a Rumour which was not otherwise like to get any further than to the Knowledg of a few Persons: but by that means they have made it fly all the World over. I do not doubt but if they had neglected those Words of his, whether true or false (though I rather think they were false) they would not have come to the Ears of the thousand part, and it may be those a thousand times told over, of those that know them now; if one which ——— they will go after he is dead. Thus God chastiseth our *over-Diligences*.

By this Dispatch I have had no Letters from you; I believe it is, because they were not got to *Paris* when the Courier came away. I hear nothing spoken of the Duke of *Sully*: I should think that things are come to nothing; and that he is no further molested; especially since I understand that the King is not very well pleased with *Don Pedro*. Me

Methinks also that the Business of the Truce doth not go on with that Zeal ; and that the World is inclined rather to think it will not be. But in *Germany* things are still in Disorder. King *Matthias* hath printed a Declaration against his Subjects of *Austria*, which makes me believe he wants Power ; since such a Prince as he, of such a Title, disputes by Writings of that kind, especially since the Emperor is above him ; and the Diet of the Empire pretends against any Writing. We have Disgusts and Janglings here, but we shall not come to a Rupture, because both sides dread it ; and there is not Matter enough for it.

I was loth to let this Courier go without my Letter to you ; in Testimony that I own my self obliged to remember you continually, for the many Favours which I daily receive from you, amongst which this is a great one, that you have made me acquainted with Monsieur *Castrine*, who favours me very frequently with his Letters.

This is a thing that I can return you no Equivalent for, as well as the Care he shews in sending me Books. I intreat you, Sir, to help me to discharge something of this Debt of mine, by thanking him heartily.

I have now received a good part of *Hassenmuller* : he writes me word, he will send me *De modo agendi*, and that he hopes to get the Orders [of the Jesuits] I am ashamed that I can do nothing to serve him in ; but I hope you will assist me in discharging part of the Obligation. I wish for your Commands, and kiss your Hands.

Venice, February 3, 1645

LETTER XXII.

THE Copy of the Confession which you send me, is welcome to me ; and especially for the *one and thirtieth Article* of it. Whatever Diligence there may be used to suppress the Book, I doubt not but it will survive: nay the way they take is the way to bring it into Credit, and will prove just like the Event of *Bartholomew Borghefe* (if it be no Heresy to call him by *that Sur-name*) whom, by condemning him to be burnt, they have given a greater Name and Credit to, than he had before. In this Business which you propose to me, I have sometimes taken some Pains ; and still as I consider St. *John's* Words, which you quote, I have thought that that Name [of Antichrist] might be common to many ; and by the Figure *Antonomasia* attributed to one : but whether that one Man were really to be, or whether it be a vulgar Opinion without any Ground, the Place did not appear to me sufficiently to clear, but capable of both Expositions. That Place in *the Epistle to the Thessalonians* (though *that Name* be not *there* express'd) seems to shew, that such a particular Person is plainly spoken of ; but for all this, it is not sufficient to resolve and satisfy me, because it is not clear, whether such an one be some *individual Man*, or a *Quality* of Men.

And I am still in this Doubt ; nor have I met any Man who hath lighted upon my Thoughts but your self, to whom I will say, that *the multiplying*

plying *Articles of Faith*, and specifying as the Subject, in those things which are not specified, is to stumble upon old Abuses; because it is a sort of Discontent, in not letting that rest in Ambiguity, which hath ever done so. I heard say once (and I say, I leave the Judgment of it to Men of Understanding) that the *Articles of Faith* are established and set: he that doth not imbrace them hath no Faith, but is an Infidel: but he, that besides these *Articles*, believes any thing else for an *Article*, and therefore separates from others, is a *Sectary*: and therefore I do not see you in this Danger, because you leave the Matter in *Suspense*. They have more Reason to consider of it, which make an *Article* of it; yet I do not think that they will therefore make any Separation for it from one that will not so believe it [viz. that the Pope is, or is not *Antichrist*.] Indeed the old Abuses do creep in still; and such as drove away the Tyrant from the Republick; though out of a good Zeal he is offered the Convenience of getting in again. It will be a great Mercy of God, if we can but keep him within Bounds.

I would write to you more about this Matter, if there were not many Accidents by the way which this Letter is to pass, to keep me from it.

Minino is got to *Padua*, and there he stays, I think, with some Shame; not only because the Prince, who has settled 200 Ducats a-piece yearly upon six [of our Friends] besides what they were allowed before, took no manner of notice of him; but because a Gentleman that lodged him in his House, has turn'd him out of doors. But of all those that run away to Rome, *Frier Fulgentio* has

has carried himself best, because he has stoutly denied to have any publick Penance imposed on him, saying, that they have merely trapand him, and broke the Faith and Assurance they gave him, wherein they promised that they would never touch his Honour.

But the Archdeacon hath accepted the Penance of rambling to the seven Churches, that is, all *Rome* over, barefoot, with a Taper in his Hand. There is no doubt but they mean this as a Proof that what has been done here, has been very wicked, and hath deserved Chastisement.

This is a very ill Man; he has said abundance of things against the Publick Honour, and against his Friends; and he does all that he can to stir up the Pope and others against the Republick: but this he need not do, for they want not *the Will* of hurting it; and as for Power he can lend them none. Of the *six* [*honest Priests*] which are left, besides *my self*, they will never get *one more*; not only because they are well provided for in all Respects, but because they have been always very bold and resolute: but with me they will have a *Bout* with their *Stilletto's*: I have some Apprehension of it, but not so as to trouble my self much about it, because I commit my self to God's Care and Tuition; and because I find no great Reason to be displeased at it, and do know full well what all their former Plottings against me have come to, and how much they have turn'd to their own Disadvantage.

Yours of the 8th of *January*, which should have come by the Courier a fortnight ago, was not arriv'd then, as I wrote you word, nor is it arriv'd yet, which I now tell you of. We know
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the Affairs of the *Swissers* here ; not only those between *Lucern* and *Basil*, upon the Account of the *Lace-maker*, but those too between *Lucern* and *Zurich*, about a Butcher of that City clap'd up in Prison at *Lucern* ; and other Differences which there are between *Friburg* and *Bern*, about some Bailywicks common to both. I am of your Mind, that they will never leave till there be some open War amongst that People ; for private Discord there is too much amongst them already. I believe these things are the Effects of the huge *Jesuitical Congregation* that was held last at *Rome*.

We shall quickly have here the Duke of *Nivers*, and then we shall see how rarely the *Vidame* of *Chartres* has been edified by *Bellarmin's* Instruction. There is now a Report that Monsieur de *Sully's* Son-in-law, who is at *Rome*, will be converted : but when they speak so in the *future Tense*, I know not what to believe of the Matter. We don't hear that there is any further Talk of the *Catholicism* of the foresaid Duke, or of the Marquis his Son. I am scared to hear that there are so many Jesuits [at *la Flesche*] as you tell me ; but herein again I comfort my self, that the Brood of them here in *Italy*, and some *Friends* of theirs, and some again their *mortal Enemies*. I have received *Hasselmuller's Jesuitical History* ; and I like it well, but I thought to have found more in it than I do.

The Dutch are not ——— but the Ingenious ; and which in his old Age in the Book *De modo agendi* ———.

I doubt that Monsieur *Castrine* hath gotten the wrong Book through the Equivocation of the Name,

Name, and that that which he hath found is no other but *James Gretser's* the Jesuit, who writes an Apology against that which I look for ; but that I have already ; and I have written to Monsieur *Castrine* not to send it ; as also I write to him this Day to take heed that those *Constitutions* which I am so earnest for, be not mistaken by him for *the Rules of the Jesuits* [which I value not.]

I knew the whole Business of those *Rascals-in-grain* ; and also what the *most Christian King* transacted with the *Pope* : But let me tell you further, that 'tis thought here, that the Jesuits are agreed together, and have procured that Bishoprick for the *Father*, and so have found out this rare *Gim-crack*, to put the King in Hopes that they may be got off from the *Spanish Interest* to him ; which is a thing that they think the King is ambitious of, and had in his Designs, when he re-admitted them into that Kingdom : But the *Jesuit* is as separable from the *Spaniard*, as the *Accident* is from the *Substance* ———— for which they will have the *Words of Consecration*. I may be mistaken, but I cannot be of the Mind that there should continue any long Truce in the *Low-Countries*. I believe indeed that that Hectick Feaver will continue from Months to Months ; that there will neither be Peace nor War, nor Truce there, but something that is worse than all.

I know not where to find a Match for the King of *England*, but *Henry* the Third of *France*, who thought the Vertues of a private Person more excellent than those of a King ; and therefore he despised these, and betook himself to those of the Monasteries.

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God grant that the issue of things may be otherwise than I fear it will be, knowing these Men to be so great *Masters of Mischief*, that they will get something by this way, and God grant that *that same Blackwell* be not in the Intrigue with them; I would not swear for him. I understand what is come to Monsieur *Bochell* for his Book of the Liberty [of the Gallican Church:] Indeed they leave no Stone unturn'd. And now it is time for me to knock off and forbear troubling you any further: So I kiss your Hands.

The Judgment which you are pleased to make about me, will be known best by the Event, which will also shew you what I and those great Masters, of Contradiction about Fidelity and Love to our Country, do most meddle in. God having shewn me the Favour of seeing their Abominations. I humbly kiss your Hands, and rest,

Your most humble Servant,

Paris, Febr. 12,

1609.

Father Fulgentio.

LETTER XXIII.

THough I wrote to Monsieur *Castrine*, that that Book *De modo agendi*, was *Gretser's*, and therefore I had no need of it, having abundance of them here, as we have of all impertinent Scribbles and Pamphlets, yet for all this
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my Lord Ambassador hath sent it me by this Dispatch.

So I think that by your means, Sir, I shall have two Copies of *Hassenmuller*, because Monsieur *Castrine* has help'd me to one already, and the Sieur *Bongars* promises me another. But we shall know what to do with both of them, for here are a great many Gentlemen that desire to see the Book. I have read it, and like it well; but considering the plenty of Matter in that Subject, the Author is not over-rich.

I heartily thank you for writing into *England* for a [*De modo agendi*]. I advise Monsieur *Castrine* of it, who is getting me the *Constitutions of the Jesuits* copied out, in order to the sending them hither. I long to see them; for surely 'tis a strange thing to think how close they keep them here in *Italy*. 'Tis not long since *Gregory* the XIVth made a Brief in favour of them, and yet I cannot for my Life get a Copy it; they keep their Secrets so unknown to the World, and you will excuse me if I make no difference between a *Spaniard* and a *Jesuit*, except in this, (wherein I agree with you) that I take the greatest *Spanish Rogue* in the whole World, to be a better Man than the least-wicked *Jesuit* that is: for a *Spaniard* hath Guts in his Brains, and hath a Capacity of learning some Good, if he be but taught it; but the *Jesuits* are all Flint, and their Consciences are darkned, and there is no speaking to them [unless you have a Kingdom to embroil, or a Parliament to toss up into the Air.]

I believe there never was a race of Men that were such sworn Enemies to Goodness and
Truth

Truth [since the World stood] as they are; and the King of *France* hath let no more than one of them, and a Scholar of theirs, be intrusted with the Education of the Dauphin; 'tis strange if God hath not suffer'd him to be imposed upon.

I never wonder'd that the Duke of *Sully* held out so bravely against their Batteries; for so it was requisite upon the account of his Honour, and his Good too.

I look upon it as a great matter that the King is so satisfied; but his Majesty is mis-inform'd, if he thinks to get the Pope's Favour any way. Publick Respects have made some Popes shew themselves Friends to the Spaniards, many of them being inwardly against that Faction.

This present one is Spanish all over, as he is *Pope*, as he is a *Borghese*, and as he is *Camillo*. Nor must you trust too much to the Wariness of *Monsieur de Breves*, tho he be fit to do any thing that is but feasible, because in this case *Nature* making head against him, is above all *Art*; and he that is lull'd asleep by vain hopes, is in the ready way to lose many fair opportunities of doing good.

So I am troubled to see by the Effects, that the Treaty in the *Low-Countries* looks at nothing but the spoiling of that Republick; the Birth of which, as God hath blest it with invaluable Favours, so, methinks, the Malice of the Devil opposes with all his Wiles and Stratagems.

To tell you something of our matters; the Priest [that was Guide to my Stabbers] was pack'd away to *Cienta Vecchia* along with *Poma*; and tis reported that the reason of this was,

upon the Relation given in by Cardinal *Mellini* at his return out of *Germany*, that those of that Nation were highly scandalized at the Favours which were shewn at *Rome* to such Scoundrels as they are [that undertook to kill me.] *Parasio* was sent Prisoner from *Ancona* to *Rome*. I know not what is become of him, nor of *Poma* and the Priest since they went to *Civita Vecchia*: there is no more talk of them, and they are not to be seen there now [to show them what it is to do such a piece of Service so bunglingly as they did.]

Bitonto [another of them] was kill'd in his own Country by his Enemies. There is no further Resolution taken yet about the Arch-Deacon, because new Displeasures starting up daily, they are resolving to put all together. The *six*, who have had a Salary settled upon them for their Constancy, are no further tempted: concerning any such Reward to me, I will by no means hearken to it, because I have no great need of it. I am only troubled that I can do no further Service.

It was true, that the *Heads* of the *Council of Ten* revived an old Law, that the Churches should be shut up at the approach of the Evening, and that no Bell should go from an hour after Sun-set till Morning; and this was done upon the account of some Lewdnesses which were committed in the Churches, which in some certain Festivals had their *Day-offices* done in the *Night-time*. The *Pope* at this was extraordinarily enraged, and said, That it belonged to him to make such Provisions against such Disorders, if there were any need, and that they ought to seek Redress

from

from him at this time : that it is not in the Power of Lay-men to make Laws over Churches, how good and favourable soever those Laws might be ; that he protests that Father Paul ought not to open his Lips, since he may as well silently show his Consent and Approbation ; that Matters went no further than Words. But there is a greater Stir than all this, about an Abby that is vacant, that has a Revenue of * 12000 Ducats yearly, which the Pope has given to a Nephew of his ; and the Republick, at the Request of those People, would fain have it belong to the Monks of *Camaldoli*, whose it was before. God grant that this Squabble do not go further than either of the Parties would have it. Two days ago another Broil happened. Father *Fulgentio*, our Friend, preaches at St. *Laurence's* Church : These Romanists have used all manner of ways to rob him of his Auditory and Credit ; but seeing the more they tried to undervalue him, the less they gained of their Point ; the Nuncio hath taken up the matter, and endeavours to seduce some of his Hearers, by telling them that he preaches Heresy ; and then he went and complained of him to the Doge, not daring to tell him so, but only saying this, that *Flemings* and *Greeks* do frequent his Church, and that there is some suspicion that the Preacher is inwardly infected. This hath given great disgust to a mighty number of the Nobility that

H 2

are

* In the Italian Copy (which is very faulty, either through the Translator's fault or the Printer's) it is 10 Ducats ; but Popes Nephews do not use to scramble for such piddled Preferments, and therefore I have made it 12000, as it is set down trulle : In the next Epistle.

are his Hearers, and hath been the occasion that a great many more of them go to hear him for Novelty-sake. God's holy Will be done for the right knowledg of Truth.

Those which have been tempted [out of their Loyalty to the Republick], have divulged the *Nuncio's* Offices with them; upon which I am afraid something will ensue. God do his holy Will. I must intreat you, Sir, to press nothing upon *Monsieur Alcaume*, but what doth perfectly consist with his Convenience; and when you come to *Paris*, to preserve me in his Favour. *Don Pedro's* going away, I believe, is, because he has got what he came for of the King, and minds none of the Promises which he made him. I look upon it as a likely thing, that he has done something which Time will discover, to the loss of some great Personage amongst you. Matters in *Austria* are worse and worse: *Matthias* would be King at *Chefs*.

In the Quarrel between *Don Pedro* and the Lord Ambassador *Foscarini*, it may be he did not do according to the Laws of Chivalry; but I believe he omitted nothing that the Customs of his Country require of him. The like Quarrel has happen'd at the Imperial Court between the Spanish Ambassador and the Venetian, for the self-same reasons.

I believe the Government of *Spain* is mightily swelled up, and grown purfy, tho it do not look so. As for *Menino*, I can say nothing else of him, but that he is in *Padua*, and comes sometimes to *Venice* very much discontented; but he may thank his own Folly for that. Friar *Fulgencio*, the Franciscan, hath endeavoured to
preach

preach this Lent at *Ferrara*; but those at *Rome* would not give way to it, saying that he had a mind to get near the Confines, that so he might run away to *Venice* again; and they have no mind to part with him at *Rome*. I have received a very genteel Letter from *Monsieur Vignier*, but I shall have no time to answer it this day. *Monsieur Asselineau* is well and strong, as he uses to be; he had yours last Sunday, and he tells me he will give you an Answer.

I have seen the Deduction, how the Pope is proved to be, *nec Deus, nec Homo*; 'tis a pretty kind of a thing, and very acute; it concludes very well, and (which is most observable) comes off as truly as handsomely.

In the close of your Letter, you tell me of a certain miraculous Event, but do not explain it to me; and so I cannot tell what you mean by it: but to my thinking Miracles are not ceas'd, since there is one that pretends to be a kind of God upon Earth, whose Omnipotence, though it reaches thither, yet the Execution of it flags by the way. *Signor Molino* kisses your Hands, and so do I with all my Heart, beseeching God to give you his Grace, and me some way of serving you, as I would be glad to do.

Venice, March 17, 1609.

LETTER XXIV.

UPON the *Duke of Tuscany's* Death there is no alteration in that *State*; nor is there any matter for it. Some Men thought that some *Domestick* *Jar* might arise between the *Mother* and the *Son*; but for all that, there is no such matter; but let what will be happen there, you may be sure that no *War* will ensue in *Italy*, unless the *Spaniards* make it. They go on purchasing in many places, as you say: and he that sees the things of future *Troubles*, is afraid he shall but put them forward, by trying to set himself against them. That some have been clapt up in Prison upon the *Arch-Deacon's* getting away, is no more than true: I believe also that the *Pope* is angry at it, yet he does not let us know it. I did not write of this to you, because it is a thing that happens so frequently.

Since things were made up here, I must tell you that there have been above fifty Friars and Priests put in Prison for divers things. At first they made some noise about it at *Rome*; but now it is become so common, that they say no more of it. I have escaped another great Conspiracy against my Life, the very Servants of my Chamber having had a hand in it. It pleased God to prevent the Mischief design'd against me; but I am greatly troubled that Men should be thrown into Jail upon my account. Life is but little pleasant to me, since I see so many Difficulties to preserve

preserve it. 'Tis a strange thing in my mind, that the King could not get a Tutor for his Son to his own liking; that *these Men that give Laws to the World*, have had nothing to eat all this while. Of the three Qualities which you tell me of the Man [that is to educate the Dauphin], two of them are stark staring naught, and the third, which is Poetry, is not very good.

I understand that there is one appointed to succeed *Monsieur de Champigni* in the Embally to this Republick. I desire that you would please to let me know the Qualities of the Person with that sincerity you use to me.

We have here the News of the *almost intire quieting* of the Disorders of *Austria*; but with little hopes of composing the rest. The bickerings between the Emperor and his Brother grow sharper and sharper; the Emperor's own Subjects are entring into a League with him, having little regard to his Majesty.

The *Hungarians* pretend they will recover from *Ferdinand* the Arch-Duke, some Fort upon the *Adriatick*, belonging to that Kingdom. So many Troubles will be hard to compose. Concerning the Truce in the *Low-Countries*, I know not what to say more, having so contrary News about them. I will stay and see the upshot, before I fix my Belief.

I have the *Hassenmulier* which was sent by the *Sieur Bongars*, and *Signor Molino* shall have it, who wanted one, since I have another for my self which came by this Dispatch from *Monsieur Castrine*. The same Gentleman hath also sent me another little Book about the Jesuits, which I like well. There have been also sent me from

Paris some Propositions of *Monsieur Vignier's De Antichristo*, which are well-digested things.

I thank you, Sir, very heartily for taking upon you all the Obligation I owe to *Monsieur Castrine*; for this worthy Gentleman deserves double Amends for the many Favours he shews me continually.

Every body stands looking very attentively at what will be the issue of the business now *on foot*, upon the Vacancy of the Abby of *Vangadezza*, a place upon the Confines of the Country of *Ferrara*, which is worth twelve thousand Ducats yearly. The Pope has given it his Nephew, who hath already an hundred thousand Ducats yearly in Ecclesiastical Benefices.

The Republick intreats the Pope to give it the Congregation of Monks, but things are no otherwise as yet. The Republick hath not proceeded to do any thing in it yet: nor doth the Pope's Nephew demand Possession. It is not easy to say what the end will be. If perchance there should be any Squabble about it, (which I do not think there will) it will go no further than *words*: at the Confines of *which Spain* hath set up *Hercules's Pillars*.

Father *Fulgentio* holds on preaching still, just as he did two Years ago, when you were one of his Hearers. He missed preaching last Year upon some Plots laid against him, which are now come to nothing. God grant they still thrive so for the future. *Signor Molino* sends his humble Service to you, and thanks you for his *Hassenmuller*. And I kiss your Hands.

Venice, March 30, 1699.

LETTER

LETTER XXV.

Monsieur *Castrine's* Packet, which brought *yours* inclosed of the 17th of *March*, was not delivered me till the Day after the Courier went away, this Day Fortnight; though I have Letters from divers Friends within time: I do not know how that Packet came to stay so long behind. This was the Reason I did not write to you by last Dispatch.

As to the Subject of the Question which is now on foot, I wonder what is the Reason that those Men that hold the *Affirmative* for true, and do see by the *Scriptures*, that the *Lord's Coming* will destroy that *Tyranny*, are not contented therewith, by staying for that time, but would needs prevent it, not hearkning to our Saviour *Christ's* Admonition to *St. Peter*, when he pretended to hinder the *Divine Decree* of his *Death*, with drawing his Sword in the Defence of him. But no Doctrine hath Strength enough to keep Man from building his own Respects and Projects more upon humane Means than Divine ones, till Father *Ignatius*, the Ring-leader of the *Jesuits* (as they tell in his Life) did so build upon humane Respects, as if there were no Divine one at all to think of.

The things which happen'd to the Patriarch the first of *May* last, have been very considerable; and since that there have fallen out others as weighty as those, and so there is every Day; and the Republick will not lose an Inch of its

Dignity and Honour. There has been some Provision made about those Confessors who scrupled at such of their Votaries as had any of the Writings which were published in Defence of the Republick, by them; and this Provision is pretty secure: and it is ordered, as it were, by a Parenthesis, that that Friar of *N.* which was turned away a Year ago for this Business, and desired Pardon, offering himself to be tried, is still confined to his Cell.

Father *Fulgentio* hath preached just as you heard him do two Years ago; he has met with great Opposition from this *Nuncio*, who has complain'd of him, saying, that *he could not deny but his Doctrine was good; but nevertheless he was not bound to stay till the Preacher was declared an Heretick:* and the Pope making a Complaint against him, has said, that *that Preaching of the Scriptures is a suspicious thing; and he that keeps so close to the Scriptures, will ruine the Catholick Faith.*

The Audience which uses to be at his Sermons hath been very numerous and flourishing, there having been there sometimes *six hundred of the Nobility:* He has still gone on speaking the plain Truth, and proving it by the *Word of God*, without reproving any one by name: and above all, it has been his way to reprove that Ignorance which is for *pinning Mens Faith upon other Mens Sleeves, and against the express Knowledg of every one's Duty.*

Now there cannot be a more mortal Offence to the *Jesuits* than this is, who have no other Foundation for all their Divinity than the *Publick Ignorance.* As for what you ask me concerning the Miter, I can tell you with Certainty: The Pope
of

of Rome has two Miters, one with two Points, all like those that Bishops wear ; and this he only uses at Masses and other sacred Offices. The other is round, with three Crowns, as you have seen him pictured with it ; this he wears in Processions out of the Church, but never at Divine Service : the first of these is ancient, as you know ; this last is not above three hundred Years old.

I have been in the Pope's Vestry many a time and oft, and have handled all his Miters, and all his *Regna mundi's* ; for so they call those round ones : the rest of his Head-pieces are called Miters ; and I can assure you, that there is no * Letter whatsoever upon any of them ; certainly he that says it, never saw any of them. The Indebour used with Monsieur *Casaubon*, methinks, is just like that which *Esop's* Fox used, to put Tails out of fashion when *Reinard* has lost his by a Trap. The Truce with the States has at last delivered us of the *Pain of Expectation*. I don't know which way the Spanish Power will turn it self. I have a good mind to think that that Nation believes an universal Peace best for their own private Advantage. 'Tis true, God doth often make things up quite contrary to the Designs of Men. His sacred Will be done. As to the Designs against my Life, since they could not be without Intrigues and private Practices, and they never came to do me any real Mischief ; it is not convenient to proceed to any corporal Punishment

* See *Jos. Scaliger's* last Note upon the New Testament, of *Whitake's* Edition, concerning the word *Mylmin*, supposed to be upon one of the Pope's Miters, in order to prove him the Perien meant by *St. Jo.*

nishment of the Offenders: but the Business is not yet over; but I do use, and have used, all the Interest I can (and I shall speed in it) to have every thing hush'd up; and being willing to commit my self to God's Protection, I must also follow his Commandments [in forgiving those that wrong me.]

I have received from Monsieur *Castrine* (together with your Letters of the 30th of *March*) some Quires of Paper, wherein are written the Constitutions of the Jesuits. I see by them that there has been taken out of them what was possible; and I have not yet read the whole Contents, but I see already that there is somewhat in them that is useful to me; and I am greatly obliged to that Gentleman for them, but more to you, Sir, from whom the Original of the Courtesy arises.

Monsieur *Affelineau* tells me, that you have a Mind to have a Picture of this *Deputy-God*: I will do all I can to fish out one for you, if it be possible. Monsieur *Castrine*, a little while ago, told me, that he would fain have one too; I tried all the City over to get him one, but I could not for my Life meet with any to be sold; and knowing of none there is here, but one, which the Owner of valued highly, I got it from him by Force: But I am in hopes, that one who has been these two Years in *Rome*, will at least bring a Copy of his Holinesses Countenance; and if he does, I will get it from him by all means, that I may gratify you.

The Advice of the Truce effected, changes nothing of our Thoughts here. We are certain, that if the Spanish Designs be to make Stirs in *Italy*, the Pope, if he should have a hand in it to
any

any purpose, would never be able to stop them: but if their Designs should be for Peace, the Pope with all his Power will not be able to make them stir one Step.

We are very well satisfied by what is past and gone already, what Account they *really* have, for that which *from the Teeth outward* they shew Reverence to.

We are in such a State of things, that truly we are almost come to Monsieur *di Bourg's* Letany, *Sainte Turca, libera nos*, [Holy Turk, deliver us.] God grant that the Swissers do not at last quarrel amongst themselves; I see the Spaniards have great Access to them, and the Jesuits great Power over them. This is a rugged ugly Point to think of; for if two such sorts of People as they are, should once get into the Hearts and Affections of the *Swissers*, *Europe* must look for perpetual *Revolutions*, and *Italy* would have reason to *laugh on the wrong side of their Mouths*, till *their Hearts ake again*. But even *the Leaf of a Tree never falls without the Will of God the Lord*; to whom we must submit our Wills. And thus I leave off troubling you any further, and kiss your Hands.

Venice, April 28, 1609.

LETTER XXVI.

UPON the Receipt of yours of the 12th of *April*, seeing the Memoirs of Monsieur *Vinta*, and longing to read them; before ever I could read the many Letters that came to me that Day,

I was forced to run those Memoirs over. The Beginning of them is a good Discourse about Government: the rest, when he comes to the matter, is a Preparation for a long Treatise. I believe this Writing was a Proem or Beginning of some Commentary, in order to a good Work. I took much Pleasure in reading what there was of it, though it doth not answer the excellent Worth of Monsieur *Vieta*; and I thank you very heartily for it.

If Monsieur *Alcaume* would be pleased to put the Cypher into some Method, he would do a very worthy Work. I am mightily afraid that the matter is not capable of such Art, and the Infinity of it makes me think so; nor can I perceive how that is possible to be reduced to *Art*, which is not reducible to *Number*. I am of the Mind that I have a Cypher which may be kept in Memory, (which is very considerable, in case the Key or Counter-cypher should be lost or stolen) and I believe 'tis impossible to get it read without a Key, because it varies infinitely; and one Character hath never the same Signification twice: but 'tis difficult to write for the Danger of mistaking, which if a Man should do but in one Character, his Friend may go whistle to understand it; which makes it of no great Use: but let's lay aside these things. As for the Relation of the miraculous Accident which you write me of, it was not taken out of your Packet; but the Mistake was mine, which I now own. I open'd divers Packets which then came to me out of *France*; and laying them all together to read in order, I mistook the Place of the abovesaid Relation, putting it near my Lord Ambassador's Letter,

Letter, which made me think that he had sent it; and there was this Circumstance to make it likely, that he is very curious; and this made me answer him.

I must tell you concerning that matter, first, that I never dare deny any thing that is related, by giving it the Title of Impossibility, or any other such Name, knowing well the infinite Variety of the Works of God and Nature: but I may do so safely, taking *Aristotle's* Rule along with me, never to seek any further than what I my self may see. In this very Matter the thing is often-times unperceived by some, which a piercing Eye in others doth plainly discover: but it is not represented in the Relation; the Relator also sometimes uses Spectacles; or his Mind is upon something else; and so it is represented otherwise to him: and these things shew, that every Body ought to build, not upon other Mens Senses, but their own.

But when you fetch a step from this *Miracle*, to that other *Monster* of the *Jesuits*; here I can tell you, that you speak of a Matter which I my self have seen and known too well, though not thoroughly. They have so many lurking Holes, so many Pretences, so many Colours to disguise things with, that they are more different than *Plato's* Sophister; and when a Man thinks he has them fast, away they slip through his Fingers, like an Eel, in spite of his Teeth, [and then catch them where you can.]

I discover in them every Day something that is miraculous, which was not discovered before. There is News come hither, that they are banished out of *Hungary*. The great Desire I have
for

for the Publick Good, prompting me to believe it, doth nevertheless oblige me to stay for a further Confirmation of it, before I can wholly give Credit to it. These are the Men that by daily stirring up the Court of *Rome* against this Republick, do foment the old Differences between us, and make new ones every Day, and imbitter Mens Minds against us.

I cannot foresee whereabouts these things will end; only I am afraid, that *Italy* may give Matter of Discourse to its Neighbours, as well as receive it at present from them. Father *Fulgentio* hath done as became a true Catholick Preacher; he has preached the Gospel of Christ our Lord, forbearing to personate any one whatsoever; he hath dissatisfied *Rome* and her Adherents, because it is impossible to please them any other ways, but by preaching *them*, and leaving *Christ* out.

The Pope's last Words of him were, that *he has indeed made some good Sermons, but bad ones withal; that he stands too much upon Scripture, which is a Book* (quoth he) *that if any Man will keep close to, he will quite ruine the Catholick Faith.* Which Words of his have not been very well liked of here: but I, for my part, commend them, and hold them true; because there he pulls in his Tail, [and shews where he builds his Greatness.] I see that Men, as the Church speaks in the *Acts of the Apostles*, do agree together not to do what they would, but what the Providence of God designs. I do not think that any of them aim'd at that End which God hath brought about: His Majesty be blessed for ever for it. We hear the dangerous and strange Designs

signs upon *Geneva* ; as it is easier for Men to defend themselves from an Assault than from a Surprise. The World is full of ill Humours. God grant, that instead of an universal Peace, as is designed, there do not follow an universal War : but if such a thing should be for the Increase of his Glory, and the Advancement of his Church ; or at least for the purifying of the World ; we should have no Reason to complain. Here I conclude, beseeching the Divine Majesty to go along with you where-ever you are : So I kiss your Hands.

Father *Fulgentio* is resolved to print a kind of Apology in Vindication of himself from those Imputations which our common Adversaries cast upon him. You shall have a Copy of it in due time, for your own Use ; and so shall those Friends of ours amongst you, who are pleased to concern themselves in our Cause. God send them all that Comfort which they wish this State ; which is all I can do as a good Christian. And here again I conclude, intreating the Continuance of your Kindness and Love.

Venice, May 10, 1609.

LETTER XXVII.

I Know well that the Fleet which the Turks are preparing, is of no very great Concernment : but for all that, 'tis very certain that the Pope is much troubled at it ; the reason of it is, because he is weak by Sea, and has other Occasions for his Treasure, than to spend it upon the Defence

fence of his People ; and the Condition of the Enemy is such, that there is no using of Tricks with him, which are used with others.

The Turkish Fleet will not consist of above a hundred Gallies, and yet that is not contemptible for all that, considering that the Coasts from *Cape d' Otranto* to *Civita Vecchia*, lie very open. The Differences between the Pope and the Republick are laid asleep ; they all seem to be hush'd up, except that about the Abby ; and that others are not meddled with for that very Reason, that this may be the easilier made up. I cannot see what will be the Issue of it ; but one of these two things must needs follow in a short time : either that the Business be accommodated ; or else get into a State of being inaccommodable. I am so used to hear of one Plot or other against me, that I now hear of such things without the least Disturbance, and they are what I must look for every Day.

I am sure it will be so till I am dead : it may be that my Death may be by their means ; and it may be, that if they still miss of their Designs, it may be still for my natural Good : I make little Difference between one and t'other. I am now grown * old, and I shall have no great Pleasure in living longer, and being subject to greater Weaknesses of Body and Mind.

This last Plot was not a thing of any great Moment, because it went no further than Words. In the Service of God I do what I can, but with this Fear about me, that I do nothing unseasonably ;

* The Word in the Italian is, *Già son' occhii assai*. I doubt not but that in the Father's Letter it was *Vecchio*.

bly ; and by so doing hinder what would be done better : And Father *Fulgentio* goes by the same Rule. We must not deceive our selves. Every thing must stay its time from above. The Troubles of *Austria*, which seemed to be laid asleep, are awake again ; and in *Bohemia* they grow worse and worse. The new King *Matthias* has got the knack of interpreting Conventions just as was formerly done in *France* ; yet for all that, things do not look as if he were able to obtain his end in them, or that of the Jesuits, which is all one. The News that the Queen of *Spain's* Confessor is pack'd away out of the Country, is not yet come hither. I cannot believe any such thing : it is a Matter of such Consequence, that we must wait till the *Lame Post* comes. But if at last it should prove true, you do well to consider that there is a Mystery underneath it, and we must walk warily.

This is certain, that the Spaniards had never any Mind that a *Jesuit-Confessor* should get to Court ; that the Queen begg'd this Dutch-man of hers with Tears in her Eyes ; that they have been often trying to get him out, with divers Places of Honour and Profit ; that he is but a pitiful sort of a Fellow after all ; and therefore (if the thing be true) there is some great Matter at the bottom of it. From the Dutchy of *Cleves* I look for nothing else but some scurvy Hindrance to the Union of the German Princes. Since there are two principal things there to strive against it. We see hereby, that it is not yet God's time that Tyranny should receive its down-fall.

The Danger that the City of *Geneva* has escap'd, has been very great ; yet I don't know whe-

ther this will put a stop to other Designs on foot. The French King has no great reason to hearken to every body, since on one side they treat with him as they do, and on the other side conspire against him at that rate; for I look upon it as a great prejudice to the King's Interests, if *Geneva* should come under any Prince.

God grant this *talk* of a general Peace do not turn to a general War. I see great Differences amongst those who at other times were very well united; and every thing puts on a Mask of Religion: and this is the way to provoke God to the greater Indignation. Hypocrisy hath had its range in other Ages; but in this that we live in, it is got above every thing else, and quite shuts out true Piety. God be merciful to us! But I must tire you no longer. Father *Fulgentio*, Signor *Molino*, and I especially, kiss your Hands.

Venice, May 26, 1609.

LETTER XXVIII.

I Received and answer'd yours when you sent the Discourse about the Cypher, and I thank'd you for it. Those Letters you speak of, of the 12th of *March*, must needs be lost. I have now received those of the 13th of *May*.

As to the Dutchy of *Cleves*, I should think that there can arise no cause of Disturbance from the *Spaniards*; they resolve at present for Peace as much as they can, and will for their Interests.

I am of the mind that they will not leave off their Arts and Tricks, to put Distrusts and Discord amongst the Pretenders. In *Italy*, for as much as yet appears, they are for Peace too; and the little Amity there is between the Pope and this Republick, is not big enough to occasion War. The *Rota* [or Pope's Court in *Rome*] proposed the business of the Abby before Easter; and it was agitated *seemingly* between the Parties of the Congregation of the *Camaldolese* Monks and the *Papal Datary*, [or the *Pope's Officers* appearing for *his* Title] but the matter was really transacted without the *appearance* of that *Congregation*, which would have been scared out of their *seven Senses* to go to Law with the *Pope* in his own Court, and would have been glad with all their Hearts, to let him take the Abby, and wish much good do it him, and something else to boot. But nevertheless the *Rota* hath not yet given out their *Decision*; and we are still, I may say, at the *beginning* of the Controversy. I cannot fore-see what will come of it at last. 'Tis certain that the Pope will have nothing to be written about it; and it may be this is the reason why the Determination of the *Rota* is not given out. 'Tis in vain to spend any further words about it; when I hear more of it, you shall.

As to Conspiracies against me, I have enough of them; but I do all I can to get them put up upon this reason, that it is not only my particular Duty to do so, but that it serves also to many good Ends, which they that look upon the matter at a great distance off from me, cannot see so well as I do, that see them here. You may
 1 3 believe,

believe, Sir, that if you were here, you would be of the same mind that I am.

I understand that the *Sieur Bongars* will quickly be with you, and then you will learn some Particulars of the Affairs of the *Saxons* and of *Germany*. If there be any thing concerning the *Jesuits* of *Friburg*, or any other place that is worth knowing, I pray acquaint me with it. *Father Fulgentio*, and the most excellent *Molino*, do return your Salutes very affectionately; and I kiss your Hands with the same Love and Kindness that I use to do, assuring you, that the oftner I hear from you, the more welcome are your Letters to me, and so they are to our two Friends specified before.

Venice, June 8, 1609.

LETTER XXIX.

I Have received by this Dispatch two Letters of yours together; one of the 27th of *May*, and another of the 10th of *June*, that were in great danger of being lost here, which I should have been greatly troubled at; but all is well, God be thanked.

Now we begin to mind the business of the Abby, which how it will fare, I cannot yet foretell. God grant it may be to *his* Glory. We have bad News from thence. *Esop's* Fable hath somewhat in it, that the Fox having lost her Tail in the Gin, advised the rest of the Foxes to be of her fashion, and cut off theirs. The *Spaniards* manage things at *Rome* with a world
of

of *Decorum*; they have sent *Don Francisco* thither to be Ambassador, tho the Pope did not like the Project. They give out that it is not valid that Pensions should be set upon their Benefices by Italians for Spaniards to pay; and a City of the Kingdom of *Naples* being under an Interdict, they have made a strong Remonstrance against the Bishop of the Place. Yet I would not have you conclude from hence, that they will come to a Breach, or lose the Dominion they have, but that they know how to proceed in their business. Some Women love no Husbands but such as bang them. The World is of Opinion that the Truce being made, they think of another War, and that they only defer it to take breath a little. I may be mistaken, but I am of the mind, that the end of him that governs is to have a perpetual Peace, and that they will not break with any one, unless they are meerly forc'd to it.

The Affairs of *Parma* are all hush'd up, and indeed this is a time of the Age that is much given to compose things: I think that if two Armies were so near each other, as to want nothing but the word of Command to set them together by the Ears, they would part good Friends for all that without drawing Sword. Since the Affairs of *Bohemia* do not come to spill Blood, it may be hop'd there will be no other War in these days than that of Words, and his Majesty of *England's* Book shews a great token of it.

The Turkish Fleet will do no great matter, because it gets out so late.

I have heard of the Disfavours shown to Father Cotton. Peace always follows where it is

the *Interest* of both Parties to agree. He will accommodate every thing [I warrant him] either by doing some greater piece of Service, or by giving some hopes of doing it. The Manuscript Constitutions [of the Jesuits], which *Monsieur Castrine* sent me, are the least part of the *Body of Politicks* which they steer by. They are only some Heads collected out of their Constitutions, which do indeed give some Essay of them, but not a full taste. I never look to see them, and I think I have reason for it; for if *their Mysteries* should once be published, no body would give a farthing for all the Wit and Craft they have.

I do not believe that you are over-reach'd by them [in *France*]; but that rather your *Interests* make you seem as tho you did not see or know them. True it is, that there has been such a Chapter [called] of our Order, wherein it may be some Men did design some thing; but we also had an Eye upon them. It pleased God that what we aim'd at, we hit exactly. In the Congregation of the Monks of *Camaldoli* held at *Rome*, there was nothing resolv'd on worth speaking of: many things are attempted, but they come off but sneakingly.

Some Letters have passed between *Monsieur Hotoman* and me to my great liking; for I find him a Gentleman of very great Understanding. I saw a great many Months ago, a certain Collection of Writings of his, which handle the Argument of *Agreement*, which was brought me by a Gentleman that came from thence.

I commend his Zeal, and the means he proposes are very good; but yet we must stay for a good
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Conjuncture of time to make use of them in; for when there is not a *convenient Opportunity* [for such a Design], those *Means* will have a *contrary Effect*. The *Knowledg* of a *fit and proper Season* (said *Socrates*) is the only worthy, and the only leading *Science in the World*.

I do believe that many of the Differences amongst us, are merely *verbal*, and they make me sometimes laugh at them: Others of them there are that might be indured without breaking any Peace for them: And others there are that might be easily composed. But the main of all is, that both Parties are agreed in this, that they will not have them composed; but think the Disagreement irreconcilable. Two Contenders will never agree, so long as there is in any of them Hopes of getting the better; but where there is a Certainty that both are in the Right, there is no talking of Agreement. Both sides at this time hold it for certain, that they shall get the better; one by Divine Means, t'other by humane. As for the first; to enter into God's Secrets, that's a hard thing; nor is it to be made good, because in the second Chapter of the *Acts of the Apostles*, it is forbid to think of it. As for the second; humane Counsels are too deceitful, and that doth seldom prosper which the most prudent Men do forecast. I can no ways tell what those Men mean, which say, *God hath foretold and willed this or that*, and yet take Pains that it may not be. But as for *Judiciary Astrology*, a Man should talk with some Roman about that Point; that being more in Vogue in that Court than it is in this City, where though every other Abuse is to be met with, yet People are wiser

wiser than to trouble their Heads with the Impertinencies of Star-gazers and Almanack-makers. The true reason of which is, because Persons here never grow great, but by the ordinary and usual Degrees: no Man doth hope beyond or above his Condition; nor when he is past doing Service, through Age. But in *Rome*, where a Man that was [once a Swine-driver, may nestle in St. *Peter's* Chair, and] yesterday a poor Mass-Priest, may be as proud a Bishop as the *proudest* he of them all to Day; there, I confess, the Art of Divination is in great Esteem and Credit.

But what a Misery is this, that a Man should be desirous to know what is to be hereafter! To what Purpose is it? Is it to avoid future Evils? Is not this the greatest Nonsense that can be in the World? If such things may be avoided, then they were not to be; but all the Pains about it was mere *Labour in vain*.

When I was about twenty Years old, I took great Pains in this idle sort of Study, which if there were any thing of Truth in it, would deserve to be minded above any else. It is full of false and vain Principles; and so 'tis no wonder if the Conclusions drawn from them be no better; and a Man that would discourse of them Theologically, I believe, would find the whole Art damned by Scripture, in the 47th Chapter of *Isaiab*. And the Reasons of St. *Augustine* against this Foppery, are very good, in his Book *De Civitate Dei*, lib. 5. chap. 1, & 3, & 4. *Confession*. chap. 3, & 5. & 2 *super Genesim*, cap. 16, & 17. If there were a King there that was given to Change, and would take *one* into Favour

one

one Day, and another the next, *Astrology* would be in good Credit; and if he were but young, he would soon lose what he has.

There are but few things that I believe so firmly, but I am ready to change my Mind upon good Reasons to the contrary: but if there be any things that I am heartily perswaded of, this is one of them, *That Judiciary Astrology is nothing else but a mere Vanity and idle Dream.* And thus, you see, I get beyond my Bounds in writing, through the Pleasure I have in talking with you, without minding the Trouble I give you by reading of it.

I must go no further. I beseech God to bless you with all Happiness. I humbly kiss your Hands; so do Father *Fulgentio* and Signor *Molino*; the last of which bids me tell you, that he will not fail of writing to you for a Copy of the last Piece you sent me; and I should be very glad that all our Nobility would be of his Mind.

Venice, July 2, 1609.

LETTER XXX.

Letters from your Parts come hither with such a Variety of Dates, that 'tis no wonder if I cannot, after some Days, recollect whether some one particular Letter be delivered me or no: from hence it might easily be, that I might mistake, when I wrote you word that that of the 17th of May was miscarried.

By this Courier I receive yours of the 14th of June, and another of the 8th of July, both together.

The

The Fabrick of God's Church, though it be built by so great an Architect, yet always has had, and will have its Imperfections, through the Defect and Fault of the Materials: provided the Foundation be good, we must bear with other Faults, and look upon them as humane Weaknesses. And this is the reason, that I do not so much wonder at the Inconvenience happening in the last Congregation; but that is not enough to make me pre-judge, that every thing else has been ill done [amongst you;] but I rather pre-suppose, that every humane Action is attended with Imperfection: and seeing there has been such a Defect, I pre-suppose that the rest has gone well.

A Man that would needs have every thing done to Perfection, ought to remember the saying of the Gospel, *How then shall the Scriptures be fulfilled?*

Concerning the King of *England's* Book; his Majesty hath sent a Latin Copy of it to the Republick, with a Letter of his along with it; which have been received with that Gratitude which such a mutual Friendship deserves, though there have been powerful Indeavours used to the contrary, which at other times would have made a Terror amongst us, but at this time they are insignificant. I hear the Book is commended by Father *Cotton* for its Kingly Modesty, and the solid Grounds it has for *the Oath of Allegiance*.

If that Father has such an Opinion of the Book, I cannot but agree with him in so much Wisdom, because those Fathers, the Jesuits, do not use to have Opinions by themselves, but only such as the whole Society have.

In

In the *Edition* [of this Book] which came hither last Year, the History of the Murder of *Philip of Suevia* was taken notice of; in which there was an *Equivocation* of *Otho* that slew him, and *that Otho* that succeeded him, taken to be the same Person, when they were two different ones: Another thing there was in it amiss, which I cannot now call to Mind. But in the *second Edition* this seems to be mended; yet in *this Edition* you may see where he mentions the *Pragmatick [Sanction]* of *S. Lewis of France*; and tell me your Thoughts about it, where the Pope is so *Apocalyptically* discoursed of; I wish it had been done less so, and more like a King. In a *Comedy*, the Person is most commended, who speaks (not best, but) according to the *Decorum* of his Condition.

I know not what to say of the Affairs of the World; we are in Peace every where, though there are ill *Humours* in divers Places that do betoken *Swellings*: it may be all will end well.

The *Bohemians* have done——formerly; now methinks they slacken. We understand also, that there are some Stirs in *Stiria* and *Carinthia*, for *Liberty [of Conscience]*, a thing of great Consequence to *Italy*, upon which they border.

Cleves makes no *Bustle* in the World: these things foreshew Peace and Quietness. There is no great Account made of the Affairs of the *Swissers*; but I am afraid of some Mischief from thence.

What a strange Unhappiness is the present Age surrounded with! It looks to me like the time of a *Plague*, wherein every Disease turns to that: so now every Quarrel is about *Religion*:
'tis

'tis possible that there is no other occasion for War but *that*.

As to our *Abby*, the Cardinal will not have it in *Appearance*, but in *Reality* he will; and things are concluded the worst way they could be. I could wish that this Business had never been meddled with, rather than to have it brought to *this pass* where it is: but I comfort my self in this, that all things are not to go well; yet I cannot be contented when they go ill, merely because we are willing [to let them take their Course.] But there is some Fault *yonder*; though he that doth ill, is not to be excused for being tempted to it, if he had any Strength to resist the *Temptation*. I cannot write about this matter, without some Trouble for it; and therefore here I conclude, and kiss your Hands, for my self and Father *Fulgentio* too.

Venice, August 4, 1609.

LETTER XXXI.

I Am very much troubled, because as I find a great deal of Pleasure in your Letters, so I can return you nothing but a dry and poor Requital for them; we being here in such a State of Peace, nay profound Idleness and Leisure, as gives us no manner of occasion to serve you in. You have heard by this time, that his Majesty of *Great Britain* hath sent the Republick his Book, with a very affectionate Letter with it, which has been answered with futable Love and Kindness, and Reverence; and the Book hath been accepted.

But

But the Duke of *Savoy* hath not done so on his part, but refused it; as also the Great Duke of *Tuscany* having received it from his Agent in *England*, gave it to his Confessor to burn it. I believe the King hath made many angry by his Book. At *Rome* they have prohibited it from one End to t'other; together with some other Books newly come out. I believe that things are declining there, as you say: and I do not wonder at it, since there is so much Pains taken to tumble them down. God Almighty will have all Help to be sought for from him alone; and he doth humble those that put all their Hopes in the Arm of Flesh. Things do not go altogether well *here*; and this, possibly, for the same Reason that we do not look for Mercies from his Divine Majesty *alone*: but if I were to speak after the manner of Men, there is one and the same Reason that things grow worse both there and here.

Worldly Arts are very crafty to do Mischief: from hence it was, that that great Beginning [that we made] was presently stopp'd: and from thence it is that we cannot make such another. When you come to *Paris*, let me beg of you to do me a Kindness, and learn from some able Person, how it came about that the King lost the Sovereignty of *Avignon*, and the County of *Vannes*: for the last Earl of *Provence* having many Daughters, the eldest of them was, at the Death of her Father, married to *S. Lewis*; the other was unmarried, who had *Provence* left her by her Father: *S. Lewis* took the Will to be null, and pretended that State belonged to his Lady; and afterwards making a Match between the youngest Daughter of the Earl, and his own Brother

ther *Charles*, he gave up that County to him: Hereupon it seems that he had the Sovereignty of it, in Point of Right. So that when Queen *Joan* [of *Naples*] either gave or sold *Avignon* and the County to [Pope] *Clement* the Sixth, it does not appear that this should derogate from the King's Title and Sovereignty. This Point would I fain have made clear to me by some skilful Person. I have been mightily pleased at the News from *Prague*, that you send me, which is just according to the Advice we have here from those Parts; as we are also well inform'd from all Places of *Germany*.

I cannot foresee whether the Universal Peace, that the World is now in, will last, or be disturb'd about the Business of *Cleves*: but I am inclined to think Peace rather than War, with this Suspicion withal, that he that meddles in that Business, doth it for no good End, (as his way is;) and the next way to get into an universal Hatred, is to make one's self Judg and Arbitrator of every Man's Business.

In our *Abby-matter*, 'tis thought by others, there is a way of composing it hit upon, so as to make all Parties satisfied: but all their Resolutions do not please me; I can never like them. God grant us Knowledg, and a good Will withal. So I rest, with a great Desire of some occasion wherein I may serve you, and kiss your Hands.

Venice, August 18, 1609.

LETTER XXXII.

I Have received yours of the 5th and 6th of *August*, being highly obliged to you for the Favours you do me daily, by your most courteous and affectionate Letters. I am sorry I can serve you no otherwise but by a Correspondence of Affection, which yet is so hearty and real, that it may be admitted as some Supply for all other Qualities I want.

The Business of our Abby, which hath lasted for eight Months, and in that time hath had more Shapes than ever *Proteus* had, is now at an End; I know it is adjusted with the Dignity of the Republick, but with how much of the Pope's that I can't tell.

Neither do I know whether the Ending of this Controversy may not be the Beginning of another: there are Grounds for Conjecture both ways, but very inconvenient; and you may indeed say from the Place where you are, that we ought not to receive any: but this is just like giving Water to one that is athirst, and forbidding him to drink.

We have here two Men, one too good, and t'other too bad; and they sometimes put things into a Motion; and though the good one is nearest, yet we feel most from t'other. We have need of God to help us. I am amazed that in all these Stirs of *Cleves* and of *Bohemia*, the Devil a bit of a Jesuit is so much as mentioned in them.

How is it possible that they should so flink behind the Curtain? 'Tis either because they have changed their Nature, or because their turn is not yet come; and so they stay for an Opportunity [of playing above-board.] I am of this Opinion, that the Affairs of *Bohemia* will end in a Cheat to the *Confessionists* [or Protestants,] and those of *Cleves* in a Peace, with a Division of those States amongst the Possessors; and that those of the *Smiffers* will end in Diets, and ours here in *Italy* in Words; till the Turks, making up all Disorders amongst themselves, come upon us with a dangerous War, [and shew us what it is to fall out with each other as we do.]

The King of *England* hath given great Matter of Disgust against himself, by his Book. In *Spain* it has not been received; in *Savoy* it has been refused; in *Florence* it has been burnt; and in *Rome* it has been condemned. 'Tis strange that Men will act other Mens Persons, and not their own, which might be done easier, and would set off the Comedy the better. We are stark barren of any News here in *Italy* [that is considerable.]

The Pope is busy about enriching his Family; the *Austrians* han't been able to get a Groat of him towards their Assistance. Our *Doge* hath been indisposed; and the *Court of Rome* have been gaping after his Death, and thinking to score it up for a Miracle: but he has missed his Feaver these four Days: and so I hope they will do no Miracles *this bout*.

'Tis reported, that the Pope thinks every thing he has *unhappy* to him, so long as this Prince of ours lives. What a mighty Clutter do humane Counsels make! No marvel that the Jesuits

carry their Business on so cleverly ; for the Laws of their Policy are known to none but themselves. I never expect to see *their Constitutions* ; and I dare not be any further troublesom to you about them, because I hold it impossible to get them. You may have seen a little Book of their Rules, printed at *Lions*, wherein their Constitutions are quoted in the Margin.

That Book there quoted, is neither to be had for Love nor Money. I have seen some other Extracts and Summaries of them, which though they have not yet published them, yet they can afford to let People see (with some Reserves about them :) But for *the whole Book*, they beg your Pardon for *that*. Concerning Matters here I have no News to tell you ; for every thing goes in the old Tract it used to tread in.

The Pope minds getting of Money to make his Family great ; and this is the main of his Care. Our Republick, according to Custom, minds the Government *from Day to Day*. The Spaniards, they go on upon the getting Hand here in *Italy*, either by *Tricks*, or *plain down-right Force*. The other Princes, they are for *keeping their hold* in the good Grace and Favour of the Spanish Monarch : and I, for my part, desire no more than to receive your Commands ; and so I kiss your Hands.

Venice, Septemb. 1, 1609.

LETTER XXXIII.

BY yours of the 18th of *August*, I perceive that the Business of *Cleves* goes the way to be carried just as the King pleases; whither, it seems, all Businesses else may be referred.

God give him the Grace of composing the Tumults in *Germany*, as he has made up the Discords of *Italy*. The Business of the Abby is now over: and if there be any Reliques of old Matters still behind, all will end well by his Majesty's Means, and those of his Ministers, whereof he has one at *Rome*, and another here.

I stand astonish'd at the Silence of the Spaniards; they go on with a great deal of Modesty, and stand to *look on*. I heard a Story once, of the Craft of a Wolf; that if he be to make an Assault upon a Mule, he keeps at first a little distant off, and lets him walk up and down till he is tired.

I am afraid of some such thing; and if Men go on no better than they use to do, I think there is good Reason to fear it. And if it should please God that things should be altered by him, then there is no more to be said, but this, that we have no Knowledge of that.

As to a Successor to Monsieur *Champigni*, I understand from t'other side, that he will continue for five Years longer; and certainly no Man can do the King's Business better than he. The way of *Bergamo* is not very good to send Books by: the Collections of Monsieur *Gillot*, and Monsieur
Boswell,

Roche, were sent me by that way, but I have received none of them yet.

The way by Sea is not very good neither, considering the Regard that is had to Matters of Health, which makes things carried to the *Lazaretto*; and there they pass through divers Hands, and come under many Eyes. So I think 'tis best to let this Matter alone for the present, and stay for a better Convenience by some other way. I perceive a turn of the Wheel that will be very lucky to the Jesuits: 'tis not enough for you to have them *your Masters* in *France*, but you would have them *ours* too here in *Italy*. God give you [in *France*] the Light and Understanding, to know what hurt you do to others, and how much more to your selves; and yet no such great deal of Good to the Fathers themselves; for if they were before abhorred, as too much Spainified, they will now begin to be too much Frenchified. I have run over a sort of a Letter to you; I beseech you, Sir, pardon it: if the Courier were not just going away, I would —— this Letter, to talk with you more pertinently than I do. I do not know whether you have heard of the great Fire at *Constantinople*, where a *Slave*, to revenge himself upon his *Patron*, set fire to his House, which went from that to others, and spread so strangely, that it burnt down Houses for three Miles round; and the Loss, moderately computed, amounts to three Millions.

Concerning the Persian Ambassador that is gone to *Rome* to receive the Pope's Blessing, in the Name of his Master, and to kiss his Feet, I believe you may have had the News already:

Alth his Business is, to solicit War against the *Grand Signor*; but this is no time for that: the World is mightily for Peace, which I beseech God to give our Consciences; and to enrich you also with his Holy Gifts. I kiss your Hands.

Venice, Septemb. 15, 1609.

LETTER XXXIV.

YOur Letters are always most welcome to me, as being full of excellent *Zeal* for the *Common Good* of the World, which is a rare thing in these times, when the Jesuits have done all that is possible to establish an *Universal Debauchery* in the World.

The Mischief was first tolerated: they are the Men that went about to make the best of it; and at last, to approve and commend it. It still breeds Disorder amongst us; though they are not here, yet we feel their Power, having every Fortnight a *violent Sermon* made us, according to their Instruction, that *this thing* and *that thing* must be done with *God's Vicar*. And in Process of time this kind of *Pedantry* must needs become odious, and make Men *chuse the greatest Evil* upon the great *Likelihood* that it will come.

The Matter of the *Abby* (because you expect an Account of it from me) was no longer to be *maintained* in favour of the *Monks*, because their Congregation, for their own Ends, was resolved to declare, they had no Right to it in that Monastery; and the Republick was required, for common Quietness sake, to desist from defending

so unjust a thing, even in the Judgment of those who were concern'd in it.

This was the reason that the Senate was contented to lay aside the Pretences of the Monks, and regard only those which concern their Government, which make it requisite that so rich a Preferment should not be in the hands of a Stranger.

Yet the Senate did never consent that it should be said, that the Monks had no right to it, that they might not seem to defend an unjust thing; but their Right still being where it was, they came to this Com-promise, that the Monastery should be commended to Signor Matteo di Priuli, to pay Cardinal Borghese 5000 Ducats out of the Revenue, which was the Conclusion of the Business that cost so much trouble to manage.

There is nothing worse than to stand up for their Liberty, who love to be in Slavery; and there was good reason for it in the old Law, that a Servant that would not leave his Service should have his Ear bored through [Exod. 21.6.] Since the clapping up of this Business, tho it was but a few days ago, (for it was not ended before last week) there is no more talk here of any Controversy, things are as quiet as can be.

I believe the Court of Rome have their Heads full of Thoughts about the Stirs that are in Stiria and Carinthia; from whence, indeed, they may receive more damage than from any other place, because they are so near Italy, and have so easy a Passage into it.

The Matters of Cleves are now ballanced; so that I should think they must needs now be quiet, and we shall have a general Peace in Christendom,

that the *Father-Jesuits* may have the better opportunity to sell off *their Commodities*; and if once they can get *Ignatius*, their Founder, trim'd up in Red in the Kalendar, who will dare to call in question any of his Actions? One only Defence of *Pamplona* [where he was hurt in a Battel against the *French*] hath made the Catholick King love it ever since, and therefore ten thousand Ducats will be nothing to raise for the *Sainting* of him.

I confess I cannot look *so deep* as to see any good end in *such* a Design. The confirming of the Lord Ambassador here for three Years longer, is a sign he does his Business well; and truly he acts diligently and conscientiously, he serves them well that have got him continued.

I have nothing new to send you. I am to give you *Signor Dominica Molino's*, and *Father Fulgentio's* best Service and Respects; and I kiss your Hand. I could never yet find out in *Venice*, who that *Vincent Ivioni*, to whom the Letter was sent from you, is; I hope at last to find him if he be here.

Venice, Septemb. 29, 1609.

LETTER XXXV.

I Wrote in my last to you an account of the Accommodation in the matter of *Vangadezza*; we are now perfectly free from all Controversies with the Court of *Rome*, unless it may be this may breed a fresh one, that Abbot *Marc-Antony*

Antony Cornaro has been tried and condemned by the Council of Ten, for going in an *armed Bark* in the *Jury-Channel*, and making an Assault upon a Wherry where a Merchant was with his Wife, making him jump over-board, and taking away his Wife. Yet I am of the mind that the Court of *Rome* will be contented to hold their Tongues at this matter, and that so it will be the more evident what was the form of the last Argument. But that which is of more moment than all, I do in a manner firmly believe that we shall never have another Quarrel with this Pope; and who it is that brings about this Concord, you may conjecture, by considering the Effects that do flow, and will flow from it.

You judg right, that we are led by the regard of things that are present; but it may be, 'tis no News to you, that this is not only by the means of Perswasion, but also something by Violence.

This *Quiet* that we have, might be a way to *greater Stirs*; but 'tis our Nature to look more at things which are *present*, than what is *to come upon us hereafter*. The Counsels of Men are too foolish to let them come *where* they think they *shall*; and God doth *his Will* by ways contrary to them. To that I resign my self, and I think I shall fix my Mind upon Peace and Tranquillity.

Concerning the *Bohemians*, we do not hear that the Emperor is about to restrain them, but rather to take from them what has been granted to them since they threw down their Arms. From *Carniola* and *Stiria* we hear nothing: The Disorders there were not heady and violent, and I believe all is made up again peaceably by the

the Diligence of the Jesuits that have taken great Pains to keep Loyalty to their Prince.

I guess also that the business of *Cleves* will end in Peace, by *the most Christian King's* Mediation, to whom the World is beholden for the Tranquillity that it does enjoy.

The King of *England's* Book would have been read here with unexpressible Eagerness, if there had been but Copies enow of it here; but we have very few of them, and now the Curiosity for it begins to cool.

The Collection of my Memoirs (*which you know*) is grown to a great bulk; and there are some Reasons which you may guess at to make me keep it *by me*; and not being able to be idle in the mean while, I have transcribed the very words; but those Reasons do still follow me, and increase upon me, which keep my Mind in a state of Suspence *. I wish I could communicate them to you; and for this reason I was thinking to send you a Cypher by this Dispatch, but I have not time to compose it. By the next Courier I will come a little to some Particulars with you, and through your means, with *Monsieur Thuanus*, to try if any *good* can be done. We *Italians* are willing to make things so *sure*, that we therefore lose many *fair* Opportunities; and therefore it is necessary to get the company of some *vehement Men* that know how to excuse something of our *over-much* Caution and Wariness.

I must keep you no longer at this time. *Monsieur Castrine* will tell you the rest of the News;
so

* An Item about the History of the Council of *Trent*.

so I conclude, joyning with *Father Fulgentio* in killing your Hands. I think you will have Letters by this very Dispatch from *Signor Molino*, with an Ode of our *Menino's*, who is like *Castor* between the *Sea of Venice* and the *Land of Rome*.

Venice, Octob. 13, 1609.

LETTER XXXVI.

I Had two of yours together by the last Courier, one of the 15th, the other of the 28th of *October*, but not time enough to answer them. The first of them brought me very unwelcome News, giving me an account of the Sicknesse you have had, and that you are not yet recovered of it. I am never more uneasy, than when I hear of the Indisposition of my Friends. At that very time that yours came to me, *Alexander Malipier's* Son also died, the loss of whom is very prejudicial to this City, by reason of the great Goodness and Freedom that were eminent in him.

The good understanding between the Republick and the Pope is so compleat at this time, that it may be said they are made amends for the Discords that past between them before. About that business of *Juliers* we have here such News, as makes us prophesy an end of it that will not be very agreeable to the Desires of those Princes.

'Tis plain they have but little Money amongst them, and that little there is, they love to spend in Weddings and not in War; and God grant there

there be as good an Understanding amongst them *inwardly*, as there is from *the Teeth outward*. If the Emperor would mind, or did but regard this business, it might be thought that surely it would be concluded according to his desire.

His Majesty of *England's* Book makes no more Discourse about him, tho there be another of *Bellarmino's* that is come out against him. I have read it all over; and I can say nothing else of it but this, that as the Cardinal grows weak and infirm in his Body, so he grows *less strong* in his Mind.

The *Subject* and the *Form* of his Book are very mean and ordinary; he has declared in it, that the Book which goes under the Name of *Tortus*, was *his*, that he had good Reasons why he did not put his own Name to it, that he might not break the Rules of the Church, and so he put it out under another Man's Name: but I wonder what Ecclesiastical Rules *they* are that do *permit*, much more do *constrain* a Man to write Books under *counterfeit* Names.

I am greatly obliged to you for the Pains you have been at for the Book *De modo agendi*; and I easily *join* with you in thinking that it might be no more than some *Fancy* of *Gretser's*; and therefore, I pray, Sir, never trouble your self any more about it.

As to other Books, we must have a little Patience, till some few Clouds disperse: and that you may not hereafter be at any trouble to send Books which are to be met with here, I think it were well to give me notice before-hand what you intend to send.

We

We had News a while ago concerning the Jesuits, that in *Bohemia* they have condemn'd them to pay their Proportion out of their Revenues to the publick Occasions, and prohibited them to make any more Purchases, and commanded them, that if they will teach Scholars, they shall be subject to the President of the University. But they have shewed themselves such able Masters, they have gotten every thing turn'd to their Advantage, and made it appear, that in case they are to contribute to publick Charges, there is no reason to hinder them from purchasing; and that they cannot possibly be under the President of the University by their Constitutions, which would force them to leave off teaching; and so they have gotten a Power to teach freely, and to purchase as much as ever they can, upon this condition, that they pay their share to publick Necessities. I expect that they will get over that Difficulty too.

When I had written thus far, I received yours of the 11th of *November*, in which I see that you made a prudent Judgment, that the Court of *Rome* would say nothing in the Case of Abbot *Cornaro*, as all things else pass between us as smoothly as can be; and we had never less to do with them there than now. Without doubt the Gale of Tranquillity blows fair now on our sides, which tried all it could for two Years to make us come to *them* without Success, and now it is got into the *right corner*, and makes them come to to us.

The change of Assistance in the Counsels of *Cleves* was ready: and now we see that 'tis
suffi-

sufficient for you to be Umpires of the Business.

The Matters of *Bohemia* without doubt have been but lost labour; ————— having physick'd the ————— and the Chancellor never meddled with the Cause of the Distemper. There is no futher Discourse of *Stiria* and *Carinthia*, but a Report that goes about, that the King of *Spain* promises that Arch-Duke his Assistance; this makes us still think that there is more Disorder there than every body sees.

I believe that way of sending Books thither is not very safe at this time; and that it would not be amiss for you to stay till farther Advice.

The Defence of the Jesuits, written by the Abbot of *S. Victors*, hath made your Friend at *Muran* and others laugh heartily at it; and it will be a good occasion to write somewhat in Answer to it, that will be worth reading. Truly, Sir, *Signor Badouer* hath been known by me for a Gentleman of Wit and Spirit; and I could give you some good Proof it, and so I could tell you my Opinion of him in that business, if he should be put to manage such a matter; but since I am to judg of him in this by the Rule of *Friendship*, I must presuppose that he is good at that too.

I believe that his depending upon my Testimony is no more than trusting to a broken Reed, and that he doth it more to honour me than to obtain it.

I have done what you bid me to *Signor Molino*, who is troubled at the reason that hindred you
from

from writing to him ; that is, your *Illness*: for as he desires your Favour and Friendship, so he would by no means have you write to your own Inconvenience. I did not send the Cypher till now, because since I wrote to you, there fell out divers Accidents to make me defer it.

I believe you will have heard the News, how the Ambassador of the States of *Holland* hath been received, treated and complimented as Ambassadors of *Crowned Heads* here use to be. *Signor Tomaso Contarini* has been sent to him to compliment him for the Office he has done ; who is one of those who stood up so bravely for the publick Liberty when you were here. He will be returning homeward in the Spring.

All Mens Thoughts now are turned upon *Germany*, where also it seems that the Business of *Cleves* is none of the weightiest Matters.

Since the two Leagues of *Mentz* and *Hall*, so opposite to each other, will go near to have a *brisk bout*, if not about that business, yet about some other.

There goes a Speech here, that the *Spaniards* will raise some *Swissers* and *Dutch* ; some will have it to be upon the account of the *Moresco's* in *Valentia*, others upon the Affairs of *Germany*, and some body thinks it may be for some Design in *Italy*. This is certain, that the League of *Mentz* hath endeavoured to bring in the Pope, the King of *Spain* and the Emperor to join with them. The Emperor has answered them only in general terms, but the other two have promised them Assistance, without coming into the Confederacy. God will be *He* that will dispose things quite contrary to what Men design ; whom

I beseech to grant you perfect Health and all Grace. I am to kiss your Hands for Signor *Molino*, and Father *Fulgentio*; and for my self I do it most affectionately.

Venice, Decemb. 9, 1609.

LETTER XXXVII.

I Make account that all my Letters have come to you; and I have forbore writing to you for some Posts, for fear you should be still indisposed, and so might receive hurt by reading and answering Letters, as then I found you were, and also by the next Dispatch after that, and by this of the 24th of *November* still find you are. I am much troubled at what Sickness you have had already, but more for what is still upon you; to get rid of which, and to strengthen well the affected part, I advise you to make it your business: for this you may do more easily, before the Disease gets footing, and becomes habitual to you.

I am sure that none of my Letters between *this* and *Paris* has miscarried, because I have had an account of the *Receipt* of them. And beyond *Paris*, I think there is no Misfortune to fear.

I make no question but that the *Jesuits* will meet with no *Repulse* about the *Chair* [of reading *Divinity* in], tho opposed by the whole *Sorbon*, the University and the Parliament too; but then I don't know how little good it may do them, or *France* either, to start Controversies
which

which were better be laid asleep. I wonder how those Men get into such Credit there, where they do openly and publickly the *Philosophical Office* of applying *Activa Passivis*, [which comes so near Witchcraft it self.]

I have sometimes been of the Mind that some great Favourer of theirs in those Parts, *doth it to break their Necks*: but I do not see him so very prudent in other Matters that come under his Management. I rather think, as you say, that they are made use of to daub over some Faults; as here, for Instance, we see *none but the most debauched of all Persons*, that have any Affection for them. Monsieur *Affelineau* has told me what has happened to Signor *Badoverio*, which I heard of before from himself. I am troubled that he has been so unsuccessful in his Actions since his Mother's Death.

The Spaniards will do so much, that they will disturb the Disturbances of *Cleves*: the meaning of which is, that they will, with their Tricks and Intrigues get those States to be their own. I know not whether the Prince of *Conde's* going away be of his own Accord, or a thing put upon him by a Trick: This I know, that it was talk'd of in the Gazettes two Months ago. He would make a great *Counterpoise* to the King, if he should head a Party in these Matters. They try to divert the War from those *Pretences*; and this, by stirring up another War in *Hungary* against the *Turks*: and the *Nuncio* and *Spanish Ambassador* at *Prague* labour might and main for it; and to bring such a thing about the quicker, they have got a *Turkish Ambassador* that was sent to the Emperor, to be used with all imaginable Barbarity.

The Spaniards have no mind to imploy themselves in *Africa*, that they may better mind what concerns them more in other Places: and for this purpose, to secure the *Africans*, they will send away the King of *Fez* to *Milan*. I have not yet received the Book of the *Apocalyps*: it may be, the Gentleman that was to bring it, is not yet come to *Venice*, but is still at *Padua*. I shall know to Day what is become of him; and if he should be in neither of these Cities, I will send back the Letter to you by the next Dispatch. About that Business of getting Books conveyed hither, I wrote you word by my last, that 'tis best to stay a little, for some Reasons. I am sorry that I must tell you the News, that in *Rome* they have proclaimed Monsieur *Thuanus's History* not fit to be read: I can't tell whether the Prohibition will be received here, or not. But things between the Pope and the Republick go on with so much Quiet and Concord, that a body would think they love like Brother and Sister: and there is not the least Jot of old Grudges to be perceived betwixt them. So I conclude, praying God to grant you your full Health again, and kissing your Hands on my own Account, and Signor *Molino's*. Just now I understand that the English Gentleman is to be at *Venice* within these two Days: and so the Letter will be safely recovered by that time.

Venice, Decemb. 22, 1609.

LETTER

LETTER XXXVIII.

I Have no greater Satisfaction, than in nourishing the Friendship which I have contracted with you, by those Offices which are in my Power to shew you day after day: and I am troubled that I can do nothing that is of any Use and Service to you; but in this Intercourse of writing: the Benefit of which, notwithstanding, redounds to me: and so I can safely say, for I have no greater Pleasure than in reading your Letters, wherein I shall find that Freedom and Ingenuity, which are not easy to be found these times.

Things go ill here, as well as there; and they always go so when the Harlot uses her Inticings, as she hath done now for 14 Years there; and a few Months here. She never doth well but when she meets with those that do *cudgel her soundly*.

There is less reason to hope now than ever there was: a Man that should observe how things are now, and how they were before, would hardly believe that she is *the same Woman*: and this is the thing that lulls the *impudent Part* of Men asleep: and they will still be the most.

The Prince of *Conde's* going away from thence hath turn'd all Mens Eyes thither, which look out the sharper, the more they see his Departure disregarded. I and you are of one Mind about the Event of *Cleves*; and it may well be, that as in the Business of *Saluzzo*, there was a Diversion of it made by *Biron*, so there may be of *Cleves* by this. I look for nothing from *Savoy* but Negotiations;

gotiations; which, I believe, he sends Men about, Year after Year, with this Design in his Head; that one Year he may not look *all over Spanish*; and another Year to *get what he can of Spain*.

I take it, that the *same Contractors* do lovingly know the whole Matter: but this is a time when some Folks love to be cheated, taking it to be a Proof of their Greatness, and of the Fear that others have of them; that they never are told the Truth. Methinks I see that they glory in that Word of old, *Mentientur tibi inimici tui*. There is no News in *Italy*, but of the Death of Sign. *John-Baptist Borghefe*, the Pope's youngest Brother; which he has laid very much to Heart. He has left a young Infant behind him, that is not capable of his Father's Place: the Court is looking to see whether his other Brother will have it.

There is abundance said of the Affairs of *Germany*: but whether it be Promises, or Prophecies, or Counsels, they will hardly come to Deeds. I pray God to grant such an Issue of things as may please him: and to you I wish all present and future Happiness: So I kiss your Hands.

Venice, January 5, 1610.

LETTER

LETTER XXXIX.

'TIS true that I have failed of my Duty in forbearing to write to you for some Posts; though I deserve to be excused, as having done it upon the News Monsieur *Castrine* sent me, of your Indisposition, which I was loth to increase, by giving you the Trouble of reading a few dry and juiceless Letters.

But returning now to my Duty, and continuing to write to you since I understood your Recovery, I do not think I have failed you at all; but I think the same thing has happened to me, which did to you, by the stop of Couriers for a Month; wherein we should have had two, and have had but one, going to and fro; and he hath brought me two Packets; in one of which was Yours of the 23^d of *December*; and in t'other that of the 6th of *January*. As for the first of these, I see 'tis full of judicious Foresight concerning the Evils which I also am greatly afraid of. And though I see your Mind altered in the second Letter, and you full of Hopes, that your Presage would not prove true; yet I am of the Mind of your first Letter, not being able to conceive, that the Jesuits (so great Masters as they are) should make so great a Leap, and sound a Point of War; but they must needs have some Design in it, which is not to be hindred by those that see their Mistake too late: though indeed I know not whether it may well be called a Mistake, which appears to be one: but it may be it is committed

mitted by a Necessity unknown to others, but known well to him that perceives it.

I remember that Roman which could hear nothing but the Noise of his Shoe as he went. He is a wise Man that knows his own Weaknesses, and bears with them, without telling others of them; and makes no shew of Health, because it may be it may not prove so with him: and the Jesuits do not stick so close to that Kingdom, for any good hold they have gotten in it since their Re-admission, and through this King's Favour: no, but for deeper and stronger Reasons of times before them; which it was prudent Counsel to hide, (since they could not extinguish;) and if those old Roots of theirs which they have so carefully preserved, do not now begin to bud out, in due time they will; and it may be, 'tis better to let them alone with the Leaves they bear, for fear the Trunks they grow upon grow bigger.

As for our Parts here at *Venice*, we don't hear that they make any Motion for returning to this State as yet; not, I believe, because they forget it, but because they have not, it may be, *brought all their Guns to bear*, which I make no Question but they will: but then whether they will be able to make a *Breach* with their *Artillery*; this being a thing yet to come, is best known to God, and best committed to his *Will*. A Man that should consider their Omnipotence, (as I may say without Offence) and how they have ever got their Points, would think they should in time be able to do it.

One that should consider the Resolution which continues here, would think they never will do it. A third Man may come in between both,
and

and say, that if the Affairs of the World do end in Smoak and nothing, then the Game will go well on their side : but if things come to Fire and Flame, then wo be to the [Gentlemen in little square Caps and Coller-bands, that call themselves the] Society of Jesus.

Signor *Molino* has received your Letter, and he sets a high Value upon it ; and he is pleased at what you say about *Menino*, having an Opportunity to comfort him. There is no fear now that any more of us should *desert* ; because our Adversaries are of another Mind, and willing to forget all things which are past and gone.

'Tis true that Monsieur *de Champigni* had some Difficulty here ; not in not owning the Ambassador of the *States of Holland*, (for this was never question'd) but in the Point of *Visit*, which was to treat him with the same Honour, which is shewed the *Ambassadors of Kings*.

The Republick own'd and treated him as such ; and the King of *England's* Ambassador did the same. The Difficulty that Monsieur *de Champigni* made of it, arose from hence ; because it was written to him from *France*, that he should show him the Honour that was-convenient to a Prince [or State] of that *Quality* : Words that might be interpreted both ways ; either in Diminution or in heightning of him ; and fit to excuse any one that cannot tell what to make of Oracles.

I think I wrote to you before to tell you, that I was informed, that the Book, *De modo agendi Jesuitarum*, was made by one *Charles Perkinson*, who still is alive, and is in his Majesty of *England's* Court ; but the Book was never printed, but only there have been some *Manuscript* Copies of it gone

about ; which is the reason that I have laid down the desire of getting it ; but the *Muranese* will not fail of doing his Duty.

And now to return to the Troubles and Broils of the World : when the Season is not for Rain, the Clouds do not betoken Showers. This Age is a Season of Peace ; therefore by all that I can foresee, I hope that every thing will end in great Serenity.

Things were not less near a *Rupture* when you were here, than they are now : that was made up, and the same will be again, by the hand of the same *Physician* ; but if my *Prognostick* fails, we on this side of the *Mountains* shall not be exempted, because there is one that puts *Brawls* in the way. If it lies in the *Spaniards* Power, to be sure they will have *Italy* quiet : but if in somebody's else, to him that intends to trouble the Water, it will fall out otherwise.

I have been amazed at that *Jesuit* which hath demanded *safe Conduet* to go for *England* ; but I shall be amazed more if it be granted him.

As for the *Books* of that *Catalogue* which you send me, they are very good ones ; but I do not see it *seasonable* to get them hither, for a world of good Reasons, which are too long to write. I thought to have sent you some *Memoirs*, which are now so enlarged upon, that they make up an *hundred Sheets* : and I was about to shew you the way which was not safe to bring, * in danger of being

* The words of the *Italian Copy* are these : *Et brueva da communicarli il modo, che non era sicuro metterlo in pericolo d'esser palefato.* The Sense runs ruggedly, and unlike the Father's Style, whose words I doubt not were different from these, if the Printer or Transcriber could but have read them.

being known. But the condition of things at present obliges me to let it all alone, being quite different from what it was before.

Monsieur *Affelineau* hath that of yours; but I could not see him since, to learn the Contents of it, nor read the Copies which you send; which indeed are a form of Letters which need some help to read. I keep you no longer, but conclude, kissing your Hands.

Venice, February 3, 1610.

LETTER XL.

Together with your Letter of the 20th of January, I have received an Extract of our Letters written from *Paris*, which is a very good and true account of the News current, which I wish may have some good issue, because I take them to be nearly concerned with the Service of God; otherwise it would be all one to me which way they went.

The Importunity of the Jesuits for the Chair to read Controversies in, will, it may be, produce some good. Inward Heat is too much diffus'd and weakened, if the Breast that incloses it about, doth not make some *Antipe-ristasis* to it. I am amazed to hear that Father *Gonthier* has had so good luck as to be only rattled a little for so great a fault as he has done.

I am greatly troubled at the Death of *Marshal d'Ornan*, because he was a Person that had
some

some good *Principles* in him concerning the *Quiet* of *France*, which I think I see most evidently to be embroiled by these good *Fathers*.

No doubt but the *Prohibition* of *Monsieur Thuanus's* Works at *Rome* will make them the more honourable, and his *History* the more sought for. I am very attentive to see what the *Parliament* will do, since their *Arrest* against *John Castell* is concerned, which could never vex the *Court* of *Rome* more than it does.

As for the matters of *War*, 'tis thought here it will not be, such a thing being impossible, unless both *Parties* are resolved for it. Therefore is the *Truce* with *Holland*; and therefore is it believed that those *States* will give up their *Country* to the *Princes* that pretend to them; thus the *Spaniards* give out. 'Tis true, a t'other side, there goes a world of *Money* into *Germany*, which makes Men think otherwise: but there be no *Swiss* raised, that we see yet; the first *Conjecture* looks better than the second.

The *News* you have of *War* in *Hungary* is not true. The *Romans* and *Spaniards* would indeed have it so, but the *Turks* and *Hungarians* are of other minds. The *English Gentleman* that you sent me *Letters* by, was to see me as he came from *Padua*, and promised me to answer the *Letter*, and send it to me when he got thither again. I could have no delight in talking with him, but what I had at the second hand by an *Interpreter*.

When you sent me a *Letter* a while ago for one *Vincent Querini*, I knew not who he was; but two days after I came to know that he was the *Duke* of *Mantua's* Resident here; and because he was
then

then gone to *Mantua* to his Lord, to bring him hither, I sent him the Letter thither: a few days after he came again with the Duke, and I found him out, and asked him whether he had the Letter? he told me he had, and thanked me for it. I am very sorry that your Indisposition hangs so long about you; but I commend your Temper, that you are so willing to submit to the Will of God, and take every thing in good part.

And this is the Perfection of every real and undissembled Vertue. Before I put a full stop to this Letter, let me acquaint you, that Father *Fulgentio*, the Franciscan, who preach'd here in the time of our late Quarrels, and went to *Rome* a Year and a half ago with *safe Conduct*, has been clap'd up in Prison by the Pope's Order, and kept very close. God grant the end of it may be according to his Divine Will. I send the History of it more particularly to *Monsieur Castrine*, who will shew it you: so I kiss your Hands.

Venice, Febr. 16, 1610.

LETTER XLI.

I Have made some small matter of *Cypher*, as you seem'd to desire of me in yours of *February* the third, having tried to make it fit common words, and the French Tongue also, that you may not be put to writing in *Italian*. And tho the *Cypher* is but barren of words, yet we may daily make it more copious by the Alphabet.

But

But so long as *Signor Foscarini* stays in *France*, Letters will come always safe.

There will be the greatest difficulty of all when he goes away, because there will be none to succeed him, that is comparable to him; and if Letters should be sent by themselves out of the publick Cover, 'tis a Million to one but they would be intercepted; so many there are that look out for such business, to gratify my back-Friends.

I have heartily considered the account you send me of the condition of things both in *Germany* and *Savoy*; and the Draught of them is so exactly and lively done, that I think I see the very Heart and Soul of every Design that is on foot.

'Tis certain that every War will make a particular Alteration, unless it should be in *Italy*, where the Alterations would be universal; and they that have most reason to fear them, are afraid of them, and are greatly concern'd about them.

We ought to pray to God, that what is done, be done to his Glory. As to the business of the Jesuits in *Constantinople*, which you desire to know the truth of, it is thus: They have used all possible means by the excessive Favours of the French Ambassador, to get leave to live in that City, and never could obtain it; but rather have had an express Command from the [*Vizier*] *Bassa* to be gone; but still keeping there, and skulking in some [Christian] Houses a Month together, the *Bassa* sent Officers to divers places where they used to haunt, to apprehend them; and amongst other places he sent to the French Ambassador's

bassador's House, who knew where they were, and took them along with him, and went in Person to the *Bassa* with them in his Train.

The *Bassa* was satisfied with what he had done, and for his sake pardoned them; but withal told the Ambassador that he was resolved they should not stay in the Grand *Signor's* Dominions, and that he should take care to send them away, unless he had a mind to see them all impaled, [or have Stakes drove through their Bodies.]

This was about a Month ago. Whether there be any farther News of them since that, I cannot tell: but if a Man may guess before-hand, I believe, unless they get away, we shall have News one time or other, that they are impaled.

I humbly thank you for the trouble you take upon you, in helping me to your Discourses and News. God grant I may be able to serve you in some thing that may be acceptable to you, and send you all present and everlasting Happiness.

I have only this to tell you more, (which I had almost forgot) that I have this day received the *Apocalypse*, and prayed that Gentleman to write something to his Brother, who told me, he would do it immediately, as soon as ever he had an Answer of some business. Here I conclude, and kiss your Hands.

Venice, March 2, 1610.

LETTER XLII.

Yours of *February 17*, shews me how carefully you look upon human Affairs, and how close a Judgment you make about the Consequences of them. Truly, Sir, I (as you judg of them) should go nigh to be fully perswaded that there would not be War, because there is no doubt but that *he* dreads it, *that* has it in *his* Power to make it, or not to make it. But in as much as the *Divine Wisdom* doth often dispose of things otherwise than *Men* appoint; I am upon this Consideration willing to suspend my Judgment.

The same Advices concerning the good Disposition of the Princes of *Germany* to understand each other, are here too, and they are look'd upon as *Arts*, and that's more.

Yet still the best part do think that the business of *Fuliers* will be ended without War; and this because the *Spaniards* will not, and the other *Austrians* without them cannot meddle in it; and still as one part is willing to believe, t'other is constrained to abstain from War.

Cardinal Delphino is come to *Venice* more upon the account of the particular Affairs of his Family than any thing else. I would not have you believe a jot of it, that he is come hither to be an *Advocate* for the *Jesuits*; for he has more Wit than to meddle with that matter, and the *Fathers* have more Wit, than to think it would do them any good.

God of Heaven forbid that any should so much as enter into the *Thoughts* of getting their Banishment confirmed; for this would be to *invalidate* the first *Edict* against them, which was made with so great Solemnity and Strictness, that he that should think to add a *greater* to it by a *new Act*, would but *diminish* the *Power* of that which is against them already.

Hitherto there has been no such Discourse about them; 'tis true, they have often attempted to get into the State of *Urbino*, and elsewhere within these two Years; and that Duke would not give way to it, tho he has honoured them at a most excessive rate; he gives no reason for refusing them in his Territories, but this, because his People are poor, and they would not be able to maintain such a Charge, [as a College of Jesuits would require] which truly is no more than true; for those People are the poorest People in all *Italy*: and whether the Jesuits are to be maintained at a small Expence or a great one, you are not now to learn. I am mighty earnest to see how they would carry themselves towards you, if there should be any War between us and their Friends [the *Spaniards*], and how we should carry our selves with them. Till this present time I have had an Opinion that the Prince of *Conde* had some reason for what he has done; but now I have other thoughts. I wish him better luck than *Charles* of the same Family had.

If the Marquess of *Cæuvre* is to be made Marshal, it may be said, *Primum species digna est Imperio*. I believe you must needs have the *Cypher* by this time; but I shall not go about

to make any use of it, till I am sure you have it.

He that is to send this Letter to you, will tell you something of what I writ to him. *Signor Dominico Molino*, and Father *Fulgentio* do both kiss your Hands.

There's no further talk now of t'other *Fulgentio*, and I believe *the World will quickly be at an end with him*. That other *Marc-Anthony* that went away from hence when you were here, is in a very pitiful condition, having nothing to live upon, and fearing that he shall be serv'd the same sauce that others are.

I pray God to grant *him* Patience, and you all Content of Mind, and the Happiness of seeing some Reformation of our Abuses, which are of that nature that *Hippocrates* speaks of, *Quæ pharmacum non curat, ferrum curat*; What Physick cannot do, Iron must. And so I kiss your Hands. The Answer of the English Gentleman to that which you sent, will come along with the first. That same *Vicenzo Lucconi*, the Agent of *Mantua*, is sent about business by his Master to *Prague*.

Venice, March 16, 1610.

LETTER XLIII.

I Am often asham'd of my self, considering how empty my Letters to you are, and how full yours are to me, and shew the great Affection which you bear me, by magnifying those mean and little things which my poor Ability lays before you.

you. But if it should so happen, that any doubtful Stir should be, he that would but mind the great Preparations now a making, without doubt will be forced to believe that there is some great Business in hand; but we have often seen great Preparations soon laid aside.

The *Spaniards* have shewed themselves at all times to be Men that understand Government well; and in so many Stirs as are now abroad, they do not appear to make any Preparations: we must therefore conclude one of these two things; either that they see the Issue into which the whole matter will fall, tho we do not; or that their Prudence is become improvident. There have been two *Spanish* Ambassadors at *Turin*, *Borgia* and *Vives*; the first is gone, and t'other stays there.

The Duke hath treated with both of them, and he is treating still with him that stays behind, who often sends Dispatches to *Milan*. The Duke's whole Inclination is for War; and through the Experience of so many Years as he has had, he knows what is to be expected from *Spain*.

Yet for all this, the Discourse is not enough to help a Man to the Thoughts of a secret Breast. It must needs be, that by discoursing with Monsieur *Deslignieres*, the whole Matter will come out, though the Delay that is made about it, shews, either that there is some great Resolution taken already, or some great Resolution still remaining. The King shews unspeakable Prudence in all his Counsels; but in this, of having designed Monsieur *di Bouillon* for the War in Ger-

many, he shews it to be marvellous; because, it may be, there is not such another Person again in all *France*, that is comparable to him for all his Qualities necessary for such a Purpose: but as he has such an Interest in *Madam de Conde*, he will hardly be able to accommodate all Matters by that means.

In *Germany*, through the Diet of *Hall*, and that of *Mentz*, which have such different Aims, it must needs be that some Matter of great Consequence do insue. The Pope, as I understand, has resolved the Commissioners of the Catholick Electors, by remitting the Treaty and Resolution to his Nuncio in *Prague*: I know not whether it be to get time; or whether it be that the Resolution may be the more agreeable to the Will of those Princes, his Adherents.

There is the great Question, which side the Duke of *Saxony* will be of; for if he should strike in with the Party of *Hall*, it would be an universal War for Religion. I expect that if such a thing be, it will hereafter be called, *The Holy War*.

In *Italy* they do as they did in the Days of Noah: nor have the Jesuits (though they are wiser than all Mankind besides) that Consideration of it, which the thing deserves; since if a Man looks well upon it, he must needs say, that every body must be in War. They have not yet offer'd any thing for returning into these Parts; either because they do not value the Country, or because they have not yet brought all their Cannon to bear. But if there should be any falling out 'twixt *France* and *Spain*, it would be worth knowing how they will carry themselves.

To remain in Subjection to *both Crowns*, as true *Priests* ought to do; this is a thing *beneath their daring*: to cheat the *Spaniard*, would be to cheat *themselves*: so they will have *no more* to do, but to put a *Trick* upon the *French*; which is a thing that I do not know whether they have any *Precedent* for.

As to the Book, *De modo agendi*, &c. the Author of it is not that *Perkins* that is the Writer of many *fine Peices*; but *another*, who I understand is still alive, and writes *his Majesty's Letters* in *Latin*. I have been much troubled at the Death of *Monfieur de Fresnes*, for the Loss the King has had of a good Servant. I don't think that all *France* affords a Man that knows the things of *Italy* better than he did. But we must be contented with the Will of God.

I pray God send you all manner of Prosperity. I kiss your Hands; so doth Signor *Molino* and my *Companion*, that loves dearly to go for Letters, when he is sure they come from your Parts; and so I am fain to tell him some News from you.

Venice, March 30, 1610.

LETTER XLIV.

THIS Week there are come two of Yours; one of the 23d of *March*; t'other of the 6th Instant, though they came by divers Ways, as the Ambassador's Letters did. I am glad you are come to *Paris*; but I wish it were not upon the Account of Trouble, but Pleasure.

I am as much concerned at the Ambassador's going from *Paris*, as you can be ; because it will deprive us of a good part of the Convenience we have in sending to each other ; since his Successor ———. But I have shewed Monsieur *Castrine* a way to keep on our Correspondence for a matter of a Year longer ; and I don't question but between this and that we shall find out other Ways of writing to each other, if it please God we live so long.

My Lord Ambassador's Successor is getting things ready, to be gone about the Beginning of next Month : but being to go so long a Journey, he had a mind to make a Visit to the Lady of *Loretto* [for her Ladiship's Blessing by the way] and he is not come back yet. The Cypher must needs be imperfect, as it is done by me, who understand *nothing to speak of* in that sort of Art. I must intreat you to compleat it, when it fails in Syllables, as you shew me, and any thing else where you see fit. By the Difference I find in your two Letters above-said, about future War, I perceive that things were not known there, till you wrote your second Letter, which, I think, lays open the Truth, not only of what State things are now in, but of what they will be in hereafter.

We are assured here, that *Leopold* will have abundance of brave Souldiers, but will want a good General for them. The main of all will be, how to maintain the Army a good while : because there is no Assistance to be look'd for from his Family, and but little from the Clergy of *Germany* ; and if the Affairs of *Spain* should move some-whither else, he will not have

have from thence enough to serve his Occasions.

There was to be a Meeting of the Princes at *Prague*, on the 21st of this Month; where they expected also the Duke of *Saxony*: It was understood afterwards, that he would not be there: whereupon that Meeting will be to little Purpose, if the Emperor should not do as he formerly has done, to order them back again.

In short, 'tis plain, there will be War this Year in *Germany*; but more at others Charge than their own: and when once they are imbarqu'd in it, they must keep on jogging, though they should be forsaken by those that first assisted them.

As to Matters of *Italy*; The Prince of *Conde* is still at *Milan*: the Abbot of *Aumarl* is gone to speak with him from the *Pope*; some think to invite him to *Rome*. The Duke of *Savoy* and *Desdiguieres* should have been at *Turin* together last Week. The most Judicious think there will be War. The Republick will stand *neuter*. There are unspeakable Arts used to keep out War. Things are not with us as they were when you were here: but the *Papalins* have got the whipping Hand of us. A great Reason of this hath been the King of *France*, by his continual Endeavours to keep us in good terms with the *Pope*, whereby he hath encouraged the *Pope's* Party, and hindred good Men; for which *these* hate him; and *those* for their Interest do not love him: *Rome* and *Spain* being all one thing: and if he do not understand this, he will never manage well the Affairs of *Italy*. To keep good Correspondence with the Republick, two things

are necessary to be observed; one is, to shew that he will have Companions which are not Dependents: t'other, to get the Good, the Male-contented and the Politicians, which are all of them Haters of the Papalins.

'Tis incredible to say what a World of Mischiefs hath been done by *that Letter*. If there should be War in *Italy*, 'twould go well for Religion: and this *Rome* dreads: the Neck of the Inquisition would be broke, and the Gospel would have its Course. I have written to you at present with some Disorder and Confusion, for want of time, and the Care of a certain Business that lies upon my Hands.

I can only tell you, as to what belongs to Monsieur *Thuanus's* Memoirs, they are compleat, and make up 200 Sheets; but because the Papalins are at this time gotten above us, Father *Paul* is afraid; because it would most certainly be known that no body had a hand in them but he, by the many Particulars and Secrets which are in them. Father *Paul* would fain find out some way that Monsieur *Thuanus* might be satisfied, and himself safe. I pray, Sir, think of it, and confer with the President about it, whom I would not [disoblige.]

The Father knows that he has great Reason to take heed of *Rome*, which, not long since, made one Attempt more upon his Life.

Menino is very safe, because he always (as we say in Italian) *plays the Whore*, [and breaks his Word.] Your Letter of the sixth Instant is so full and exact an Account, that it doth not only shew me how things are at present, but gives me a Prospect of the Progress they will make hereafter.

after. Before I come to close this Letter, I must tell you for the present, that the Father wishes for War in *Italy*; for so he hopes to do something that will be for the Honour of God, and the Advantage of the Gospel. I have it from a good Hand, that the Pope hath been very urgent with the King of *Poland*, to give some Disturbance to the Elector of *Brandenburgh* in *Prussia*. Malice is endless.

But so shall not the Trouble be, that I give you by this Letter; and therefore I break off, kissing your Hands for my self and the rest of your affectionate Friends, who accept the Excuse you make, by not being able to write to them: They come to me for Food for their Curiosity in the Affairs of the North, making me read them your old Letters as well as your new ones.

Venice, April, 1610.

LETTER XLV.

WHAT you wrote me before your leaving *Paris*, was not too much, because there was nothing superfluous; since what you said then, doth since prove true. If the Prince of *Conde's* Actions should be so great, and so well ordered as his Journeys are, we were to expect great Matters from him. I am pretty sure, that he is a Prince of very good meaning, and very great Prudence: but the main is, to let him have an Occasion wherein he may shew it. I am certain the Jesuits have used all Endeavours possible on their side, and all *the Tricks in their Budgets*

to-boot : yet I do not think they have got so much Credit with him, as their other Favourers and Friends make a Shew of.

The Pope has sent the Bishop of *Chiesi*, Legat into *Spain*, and the Archbishop of *Nazareth* into *France*, who is a Person well versed in the Office of a *Proctor* of the *Palace*.

The first of these is to go at his own Convenience; the other is sent away in great haste; and by that time that this comes to you, I believe he may be there. *God speed him well*, if his Business be for *his* Glory. Many think that this is done at the Request of the *Spaniards*, who also give it out, that the King of *France* arms for no other reason, but to discourage some *unquiet Person*, who designs *Novelties* in his Kingdom; and that he has no Intention to go *any further*.

At *Milan* they were making Preparation for War; and then they were treating about the railing of some *Swiss* and *Almain* Souldiers in *Tirol*: but now they have put a Stop to every thing; which most Folks think to be for want of Money.

The Pope has sent 100000 Ducats to *Naples*, to buy Estates there. *Spain* hath requested the *Republick* to let some *Dutch* pass through their *State*, and it has been denied. *Desdiguieres* was at the Treaty at *Turin*, and twenty four Commanders with him, whereof nineteen were *Papists*, and five *Protestants*. He has promised to converse *Papistically*; and he has shewn a fair Beginning, that he will be as good as his Word, having a *Miss* along with him; but yet he will not go to *Mais*, [as if this were worse than keeping a Whore.] These, Sir, are the Affairs of

the World, and some *others* which you will have from *Monsieur Castrine*, which I have no time to write. As for the new *Telescopes*, there is no more that is considerable further discovered by *them*, except *this*, that having got *one* made so artificially, that no more than about an *hundredth* part of the Moon is to be seen at a time, but as big an one as that which shewed us the *whole* Moon; the *hollownesses* of that *Planet* are so evident, and so exactly seen, that a Man is amazed at it: and *Jupiter*, which has been often observ'd, looks as big as the *Sun*, when at times it is *seen* under a *Cloud*. But the strange things which are seen by these *Instruments*, belong to the *Art* of *Prospective*, which shews the way how *Vision* is made, and the *Reasons* of *Glasses* which are used to help *weak* as well as *short* Sight. Things which would require a whole Volume, to be explain'd as they ought to be.

Here I must come to an end, beseeching God to bestow every real Good upon you, whose Hands I kiss, as the rest of your Friends here do. Adding this one thing more, that the search of prohibited Books is renewed, which will make it difficult to transmit any hither the way you used before; but ten to one we shall find out some other Expedient, if we both lay our Heads about it, and shew our watchful Enemies *Trick* for their *Trick*. Yours,

Padua, May 10, 1610.

Pietro Giussio.

LETTER XLVI.

THat of yours which I *last* received, bearing Date the 11th of *May*, being written before the *Murder* of the *King*, by reason of the strange Alteration of things, needs *no Answer* but to a few Particulars of it.

Signor Foscarini's Return will greatly prejudice our *Communication*; and I cannot think of any other way yet, but that of the *Ambassador* at *Turin*.

There is no great Confidence to be reposed in *him* that is to come to *Paris*, because he is a *huge Stickler* for the *Pope*, and (what is more) not for any great matter of *Religion* that is in him, but for *Interest*. To send *me* Letters by the *Post*, directed only to *me*, is a *dangerous* thing, and *'tis a thousand to one* if ever they come to hand. If the *King* had lived, and continued his *Resolution* of going into *Germany* with all those Forces, I do not doubt but those *Princes* would have agreed, and *then* it was talk'd of openly *here*.

They could not have been without suspicion, if a *Stranger* should have entred their Country, who was so much *stronger* than they. The Memory of *Henry* the Second is not so very *old*, but if the *King* should have been such a Person, as to have given them no occasion of Jealousy; yet *Politick Prudence* never permits Men to lie at *other Mens Mercy*, and stand to their Discretion, especially when once the *Demand* made to the

Arch-

Arch-Duke about *Passage*, and the *Commission* ensuing thereupon. could not argue any other *Designs* but those upon *their Country*.

And now since these *Shadows* are gone, it may be, that *Treaty* of Agreement will follow them, which is otherwise full of infinite *Difficulties*, and is built upon a *Presupposition* of the Perfection of many things, every one of which would take up a *Year's* time; and amongst the chief of them, the *Denunciation* of War against the *States*, made by *Leopold*, hath augmented those *Difficulties*; it being inconvenient that the *Princes* of *Germany* should abandon that *Republick*, which has declared for *them*. I have admired at the *Counsel* of that Government in demanding to be equal with *France* and *England* in sharing of the *Booty*.

No Princes ever did great things, but such as thought their Power bigger than indeed it was. These only bring into danger; and without venturing all, what there is done by them, proves a degree less than mean. The business of the *King* of the *Romans* will meet with insuperable *Difficulties*: the *Emperor*, that doth not care to see his *Successor* whilst he is alive; the *Disgusts* between his Majesty and his Brother; some *Competition* amongst the Brothers, who will not all yield to the eldest; the little *Agreement* there is between the *Electors*; the *Interests* of other Princes out of *Germany* which will be made use of to divers ends, not so much by *Letters of Ink*, as those of *Gold*: Which things make me guess that our Age will never see so many things regulated as there are others to cross them, besides those now mentioned.

But

But to lay aside these *publick Matters*; as to *Monsieur Vignier's Theatre*, there has been so much written upon *that Point*, and it is so *difficult* a matter to settle such *Principles* about it, as will bear *Conclusions* and certain *Resolutions*, that to speak of *the Point* any *further* than *Conjecture*, is a very dangerous thing.

I believe I shall have occasion to look upon it, but I have no great mind to do it *so soon*, having other business upon my Hands. As to the Book *De modo agendi*, I desired the *Ambassador Extraordinary* of *England* to get it me, with some other things; and he, at his return to his *publick Ministry*, (when we could not talk much together) told me, that he had answered my Request: but as soon as ever he got to his House, he found himself very *ill*, and went to Bed; he is not yet *recovered*, and so I can't tell certainly whether he has the *Book* or no, but I guess he *has*; and therefore I must desire you to trouble your self no *further* about it: And if I find that I cannot get it *this way*, then I will write to you again, and thank you for the *favour* you offer me.

I do not know whether *those Fathers* will enjoy so great Happiness in *France* after the King's Death as they had, or a greater. For my part, I believe *they would be ashamed* that such a great *Action* should be done by any but *themselves*; and tho the whole of it will not be discovered, yet I cannot tell whether they will *own* it or no. I shall believe what is *reasonable*, without doing *them* any wrong, since *Non capit Prophetam perire extra Hierusalem*.

As for *Friar Fulgentio*, 'tis not true that he is put into the *Gallies*; nor have we any certainty
of

of him *further*, since he was clapt up in the *Inquisition-Prison*.

A Month ago the *Fathers* of his *Order* wrote from *Rome* that he was *hang'd* in *Prison*, and so they believe for certain; but I have no *other* Proof for it. I should now come to tell you some *other* things; but having written them to *Monsieur Castrin*, and being *straitned* for Time, I must beg leave that you may learn them from *him*. So concluding here, I humbly kiss your Hand.

Venice, June 8, 1610.

LETTER XLVII.

WE have reason to thank Almighty God, that he hath put it into the Hearts of your Nobility to be of *one Mind* in supporting the Government of the *Kingdom*, that hath had such a terrible Blow. The whole lies here, that *that Cause* still continues, which hath settled it at present, that the *Settlement* of it may continue also.

It has been no hard matter for the Ambition of the great Ones to yield to Pity and Commiseration of the murder'd King and his distressed Family; but as this Affection abates, Ambition will return again, and that will get it self Assistance from the Quarrels that will arise every day amongst the Managers of the Government. To keep that active Nation quiet, without a War abroad, hath ever been a difficult thing; it may be it will be *difficulter* now, since a War that
was

was desired so many Years so eagerly, was just shewed it, and then presently taken out of sight again.

And then again, *going to War* will be a dangerous thing, because the *Sword* must be put into the Hand of *one* who will always be feared, let him be *who he will*; and the People will be of one Mind, so long as they can keep from tasting of *Diacatholicon*: but if the *Jesuits* once get in with their Tricks, as they will have a great opportunity to do, there will the danger rise. We must firmly believe this Proposition, That the *Good of Rome and France are incompatible things*; and if the *Queen* will not understand this Point, things will go ill. The *Good* of the *one*, is the *Agreement* of the said *Princes*; and the *Good* of the *other*, is a *War about Religion*.

I am afraid her natural *Superstition*, and the *Craft* of the *Jesuits* will hinder her from seeing that *Good*. But God is above all things, and changes Hearts as he best pleases. It was expected here, that the Kingdom being in Arms, and wanting no Money, would resolve to prosecute the War further than the deceased King intended, to vindicate his Death also.

I ever thought otherwise; and that because the King was but a Pupil, it was necessary to mind things at home, and leave the thoughts of those abroad. Tho it will be answered me again, that the King of *Spain* is also under *Tutelage*, and much more than the other, because one will get out of it one of these days; but t^other must never expect it: but there is a vast difference between the *Dulness* and *Patience* of *Spaniards*, and the *Briskness* of the *French*.

The Pope has declared he will assist *France* in the Establishment of the Government ; but there is more need of the Prudence of *Ulysses* to stop their Ears who are loose, and bind those whose bearing is at liberty ; otherwise there is no Remedy against the *Inchantment*.

The Prince of *Conde* went Post to *Flanders*. I believe the *Spaniards* know him for a Man of little worth, and not looking for any great matters, have given that turn to good Fortune. I am strangely amazed that the Parricide hath been put to death without bringing him to a full Confession of his Employers and Counsellors, which, methinks, if Torment could not squeeze out of him, Pardon should.

I believe that nothing was neglected to bring him to it ; but this business is very obscure to me, unless the reason of it was, that not having an opportunity of revenging the Murder, it was look'd upon as the best way to seem ignorant [how it was brought about.]

The Affairs of *Italy* jog on with the great wonder and spight of those that observe that the *Count de Fuentes*, who, whilst the *King* was alive, and getting together a great Army from all parts of *France*, stood still and made no Provision, doth now, when the *French Swords* are put up again, make a Bustle with his *Swissers* and *Germans*, and beating up his Drums in their very Countries.

Some are of the mind, that it is to fall upon the *Duke of Savoy* and others ; but the wisest Men do think that it is to get him and other *Italians* to his Discretion, and make them condescend to such Courses as they shall propose.

It seems there is *something to do* amongst the *Grisons*; for the Commanders of the *Almains* who are raised in *Tirol*, passing thro' their Country, have been sent to Prison, for offering to go that way without leave. I believe the *Valtoline* will be possessed; and the Duke of *Savoy* striking in with the *Spaniard*, both the Republick and *Italy* will be hemm'd in by them. They propose to the Duke a War with *Geneva*. Certainly if the mighty Hand of God do not bring things back again, as it often doth, the Dangers there are great. But now to go on to other things that concern you and me; I am also in great Pain how to contrive things for the continuance of our Correspondence, when *Signor Foscarini* is gone; and I can't think at present of any other way for it, but only whilst *Signor Barbarigo* stays at *Turin*, which will be about a Year longer, and so we make use of him for that while.

It may be then we shall get another opportunity, having two Ambassadors to go your way, to go and condole, and congratulate your new King; and the Gentleman that goes their Secretary, is one *Augustino Dolce*, a Person that I have a great Friendship with. If then you shall have any Book that deserves to travel, you may cover it and seal it up, and deliver it to him, who as he comes back, may put it up amongst his things, and bring it to me. It would be a long Story to tell you the Mischiefs of the Letter, because they are many and great; but God forgive him that was kinder to Enemies than Friends. That matter being partly laid aside, I am resolved to alter my business with *Monfieur Thuanus*; and I sent him a Letter by the last

last Post, which I believe will give him Satisfaction.

I should hardly ever know how to make an end of talking with you, if it were not for the trouble I am sensible I give you; but being now just time to seal, I conclude, with my Prayers to God for all Happiness to you, kissing your Hands.

Venice, June 22, 1610.

LETTER XLVIII.

I Am in your Debt for two Letters, the latter of which is of the 5th of *July*, coming by the last Courier; that of the 23^d of *June*, which is the other, did not arrive time enough to be answered by the last Dispatch, because my Lord Ambassador's Packet was not brought by the ordinary Post, but another that came four days after.

I perceive by that of the 23^d, that you have some suspicion that some of our Letters are miscarried, and particularly that of *May* you are afraid of. I cannot remember the particular Dates; but considering well the Circumstances of those which I have written to you, and you to me; I conclude that we have lost none. 'Tis ever five and forty days before I have an Answer from *Paris*, and near two Months before it come from your place to me.

And therefore 'tis no wonder if in so long a while it appear that the Answer should come
N before.

before. I know I have sometimes omitted writing to you, imagining that you were either ill or absent, when I received none from you; but I ever did it very unwillingly, because I take great delight in communicating with you, from whom I receive a sincere and sound Knowledge of your Occurrences, which is a great help to me to have the certainty of, by reason of the Affinity they have with our Affairs here, besides the very great Satisfaction I have in speaking to you *thus*, since I cannot do it face to face; and therefore I am in great Pain to know what we must do to keep alive the Intercourse when *Signor Foscarini* is gone.

In the way from *Turin* hither, Letters would go very safe, by the means of our Ambassador there; but here's the Point, how to secure them thither, and from thence to you.

That Gentleman is very desirous of a Correspondence with you, having a very great Esteem of your Worth, for some Discourses of yours which I have shewed him; and he deserves your Love for his rare Vertues and Excellencies. I will tell you, Sir, in short, he is one of the most peaceable Souls, which not only *Venice*, but all *Italy*, it may be, can afford; extraordinarily prudent in the Management of his own Affairs, those of others, and those of the Publick; and withal, a sincere hearty Friend, and of most pleasant winning Nature; things which seldom meet in one Man in these Parts. I am sure, that if you please to answer his Letter, he will take it as a great Favour; and if you have a mind to write him any thing private, you may make use of my Cypher, which in that case shall

be communicated to him. His Name is *Gregory Barbarigo*, Ambassador of *Venice* to his Highness of *Savoy*.

I believe you know by this time that *Signor Foscarini* is chosen Ambassador to his Majesty of *Great Britain*, and so he is to go thither from *Paris*.

The Packet which you have given to him, may be taken care of, to be delivered to *Signor Agostino Dolce*, who is to go Secretary to the Ambassadors extraordinary, and return with them.

The Book *De modo agendi*, was brought me by that Gentleman [*Sir Henry Wotton*] who hath been lately in *England*, but it is not compleat. I can't tell whether it was because the Author went no further; or because he had a mind to reserve something for himself; but it is a very curious thing. When *Signor Foscarini* goes into *England*, I shall have an opportunity of getting the other part of it which is wanting, or at least of knowing the reason how it comes to be so. The News that you write of your being troubled with the Stone, is most extremely troublesome to me; 'tis a very sad Affliction to all sorts of Persons, but especially to those that live more to others than they do to themselves.

I much commend your Advice of drinking the Waters * quickly; which you may now take in the most seasonable time of all the Year for it, when the Weather is warmest; and fancying that you are now entring upon it, I comfort

N 2

my

* The words in the Copy are, *Di rimedi alla calcolia*, (which I think should be *calcolis*) & *di rimedi alla pietra*.

my self with the hopes that you will recover your perfect Health; and I will daily pray to God for it.

I shall be sure to follow your Directions, in not remitting any thing to *Monsieur Castrine* to write to you; and I believe if he is offended at this, it is for no other reason, but because the things were known in those Parts before.

I dare say you have a great mind to know the truth of the miserable End of Friar *Fulgentio*, because you knew him, and that you are the more willing to know it, because it has been told divers ways.

I my self do not as yet know the whole of it certainly; and I am very cautious in believing, where I have not good grounds for it. Wherefore the Narrative that I shall give you, shall be nothing but Truth, though it be not the whole Truth.

Father *Fulgentio* went away, as you your self know, in the beginning of *August* 1608, with a most ample Patent of safe Conduct, and a particular Clause in it, that nothing should be done against his Honour. Being got to *Rome*, they tampered with him to abjure, and do publick Penance; but he still denied it most resolutely, referring himself to his safe Conduct. At last persisting in the Negative of doing publick Penance, he was wrought upon to make a very secret Abjuration before a Notary and two Witnesses, by the new Declaration of the Cardinals, that it should be understood as done, without any Dishonour, and without any Prejudice to him.

Matters past on with him sometimes well, sometimes ill, according as he was look'd on, till *February* last, and then one Evening Cardinal *Pamphilio*, the Pope's Vicar, sent some Serjeants to apprehend him, pretending that he had done something, I know not what, that did belong to *his* Office: they put him in Prison in the Tower of *Nona*, where Men of ordinary Offences are thrust.

Then they went to seize upon his Papers; and having look'd into *them*, they removed him from *that* Prison to the *Inquisition-Jail*; there they drew up three Charges against him. One, that he had amongst his Books, some prohibited ones. The second, that he kept Correspondence by Letters with the Hereticks of *England* and *Germany*. The third, that there was a Writing all of his own Hand, which contained divers Articles against the Catholick Roman Doctrine; particularly, that *St. Peter* was not superior to the other Apostles: That the Pope is not Head of the Church; that he cannot command any thing beyond what Christ had commanded: That the Council of *Trent* was neither a General Council, nor a lawful one: That there are many Heresies in the Church of *Rome*; and a great many such things.

To these Charges he answered,

1. As to the Books; that he did not know that they were prohibited.

2. As to the Commerce of Letters that passed between him and those Persons, and those Persons and him, that they were none of them declared Hereticks.

3. As to the Writings that were under his own Hand, that they were imperfect, and that they were not his Opinions, but only *Memorandums* to make Considerations upon those Points.

At which Answers of his, the Inquisition being unsatisfied, they resolv'd to proceed against him by way of Torture, which being intimated to him, he answered, that he [as a Priest] was not a Person to be put to Torture; but however they might do as they pleased, for he put himself upon their Mercy.

The 4th of July he was brought into St. Peter's, where there was an unspeakable Throng of People; and there being plac'd upon a Floor, his Faults were rehears'd, and the Sentence pass'd upon him, That he should be excluded from the Bosom of holy Church, as a Heretick relaps'd, and deliver'd over to the Governour of Rome, to be chastis'd with a ————— but without fetching Blood.

At this Ceremony, which lasted about an hour, Father *Fulgentio* stood with Eyes lifted up to Heaven, and never spake a word; People thought that he had a Gag in his Mouth. The Ceremony being over, he was conducted to the Church of St. Saviour's in *Lauro*, and there degraded; and next Morning he was brought to *Campo di Fiore*, and there hang'd and burnt.

Whether those things which were laid to his Charge were true, or meer Lies and Slanders, there are divers Opinions: but some, granting that they were true, do not forbear to say that he had Injustice done him; because as he insisted upon the *safe Conduct*, that Abjuration, and looking upon him as a relaps'd Person, was not

to be turned to his Prejudice. I know not what Judgment to make of it; the Beginning and the End of it are plain; that is, a safe Conduct and a roasting Fire [with a Halter into the bargain.] What there was between one and t'other, is unknown: but from hence we may safely draw this Conclusion, that the Pope skowles at *Venice*; and this we have divers other good Reasons to believe; and therefore Father *Paul* had best look well to himself.

But he, for all this, when he has taken all the Care he can, leaves the rest to God, being very well assured, that what God brings about will be good. As to the Affairs of *Italy*, they are in great Confusion. The Pope labours might and main to keep out War; and he would fain patch up the Breach between *Savoy* and *Spain*, which in my opinion, he will do at last; and then *Savoy* will fall upon *Geneva*, and the Pope upon *Venice*, which is not to be made capable of thinking so, but stands stiffly in the Opinion, that there is no Fear of it; though things are so plain that he will do it, that a blind Man may see it; which makes me afraid, that it is forsaken by the Divine Assistance, and in a mere State of *Blindness*, so as not to be able to see *Light* at *Noon-day*: but since I have nothing but Matter of *Complaint* here, 'tis best to say no more about it. As for the Affairs of *France*; I am glad at my Heart that they go well, though it troubles me to think how many Years it will be before the King gets out of his Minority; seeing the Designs already formed, and the Jesuits more insolent and bold than ever. If it were not for these Men, I could be in some hopes that other Intrigues might be overcome,

or born withal, by the Queen's Prudence; but they make the Mischief insuperable: for where there are so many Men resolved to do Mischief, 'tis very likely that it it prosper not to Day, nor to Morrow, yet the next Day after it may thrive.

The Intention of *Spain* is only to divide that Kingdom; and since that has so many subtile Ministers, and such audacious ones, nothing but the Protection of God is able to preserve it.

To see the Queen so fond of Friars and Jesuits, and make so little Account of the Parliament, are no very good Tokens.

I have considered what you write me of the Jesuit, that brags he will raise an Army; and of the great Quantity of Money which is found; it looks to me as a thing not to be neglected by any means.

I know very well, that notwithstanding their Banishment from *Venice*, they get a World of Money from thence, and there is no hindering it: And if it be the Will of God that things should be thus in Answer to the Prophecies of his sacred Word, Men have nothing else to do, but sit down, and prepare themselves for Sufferings.

I think the Hugonots are very wise Men, that stand looking on, that they may know how to govern themselves as they see occasion by the Issue of things. God bless their Designs. But I was not aware before of the Tedioufness of my Letter; especially if it should come to you when you are using Helps for your Health: and therefore begging your Excuse for it, I intreat you to continue your Kindness to me; as I shall always be your devoted Servant. So I kiss your Hand.

Venice, August 3, 1610.

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LETTER XLIX.

THERE being such a long time before I can have an Answer from *Paris*, I do not wonder at it, that you are sometimes afraid that some of your Letters miscarry.

'Tis two and forty Days before I can have an Answer from *Paris*; and fifty six from you. Yet for all this, I remember well that I received your two, of the 23^d of *June*, and the 5th of *July*. In the last of which, finding that you wrote me word that you were going to the Baths, I forbore to answer it, for fear my Letter in your Absence might light into a wrong Hand: and I staid till I had Advice of your Return, before I thought fit to write any more, which you now give me notice of by yours of the 18th of *August*. I never use to keep any Letters of Friends, for all those Reasons that may fall out afterwards; but I make away with them as soon as ever I have read them; which is the Reason that when you ask me an Account of them sometimes, a good while after the Receipt of them, I am not able to give you a very good one.

Hereafter I shall keep a Note of the Date of yours, and of the Day that I answer them; that so, if need be, I may ease you and me of the Fear of the Miscarriage of any that pass between us; for truly this is a ticklish matter: and since all hitherto have scaped well, 'tis good to be sure also for the time to come.

I do not so much dislike that Particular you write me, that you find no great Good from the Waters of the Baths, as I should have done, if I were not perswaded that such kind of Helps and Remedies do not work sensible Effects till some time after.

It does me good to think that you will find the Benefit in the Spring, especially if you do but take great Care of your self in point of Diet, and way of living: I do not speak with Respect to Meat only, but Sleep and Waking, Motion and Rest, and the Passions of your Mind, which is more than all.

Of all the Occurrences of *France*, nothing does more amuse me than the Agreement between *Conde* and *Guise*; and I am in some fear that Loyalty is not over-safe on *Guise's* side: I have suspicious Thoughts of all that Family.

Gimville also professes to depend on his Majesty of *England*, and has been proffered by him to be General to the Republick. *Lorrain's* Condition terrifies me, and so doth the late Example of *Vaudemont*.

As to the Kingdom of *France*, 'tis certain that the great ones cannot be without Ambition, and the Desire of getting higher; and consequently never without Competition and Quarrels amongst themselves. What there is of this, need not be wondred at; but you ought rather to look for more of it.

The main Matter, as you say well, lies here; that People be as wise for the future, as they are willing to be for the present. Things which are past, ought to be a Lesson to them; for at last, in Tumults and Confusions they only are the Losers:

fers: Quietness makes for the People, and Stirs for great Men. The Cities in former Tumults have been very unwise: There is reason now that they should have more Wit. I cannot willingly hear *Conde* commended, however intimate he is with Monsieur *Thuanus*. This Man without all doubt is above Tricks; but how shall we hope well of him that is *hostium artibus infestus*? The Reformed Churches with you would do well to meet together, and settle their own Buliness, before any Confusion arises; for then things are done with great Difficulty, which in time of Quietness are done with Ease.

That *Conchine* seems to me to be nothing but a Spark to set *France* on fire: but after all, other Mens Prudence, and especially *Villeroy's*, will still be able to quench it. The Devil of all is the the Jesuits, who with their own Tricks, and those of the Romans, will do such a deal of Mischief secretly, that it will be great and irremediable before it can be perceived. *Conde's* having given them a Repulse, looks like a fine Action, if it be not rotten at the Core. As for *Gulick*, every Body expects to hear it taken or surrendred in a little time more.

But I dare not be so forward, seeing the Defendants so resolute, and knowing that a Fort is defended to little Purpose, if there be no Body to relieve it: and I am afraid we shall hear one Day that the Agents of *Spain* will declare for the Defence of it. 'Tis much that they will break the Truce, and succour a besieged Place; since they might have relieved it before the Siege was laid: but on t'other side, 'tis no less to be wondred at, that they should let a Place be lost,
which

which is so convenient for them. The Event must be Judg of all at last : but in the mean time my Ears ring of Mischief to it.

As to the Affairs of *Italy*, which you desire my Opinion of, I shall tell you in short, what there is in the outside of them, since what I think they inwardly are, and what I think they will come to, I dare not declare, through the Experience I have of the Issue and Result of things falling out quite contrary to Expectation.

That therefore which there is of Truth and Apparency in them, is thus : The Spaniards have in the State of *Milan* four Regiments of Italian Infantry, which make up 12000 ; 6000 Swissers, and 6000 Almanes of *Tirol*, and 2000 Horse of the Vallies ; besides those of that State, which it may be, come to 1500, they have 600 Horse of *Burgundy*. These People are not paid ; but the Cities and Towns thereabouts do give a *Lieur* a Day of that Country-money, for every Foot-Souldier that quarters amongst them ; and two for a Trooper ; having a Promise that this Money shall be reimburs't them out of the yearly Contributions which they owe the Publick.

Since the Death of *Count de Fuentes*, there has been none fit to be General of this Army ; but rather there hath been a Difference between the Constable of *Castile* and the Spaniards of the Council, who should govern till the King comes of Age ; and they have issued out Proclamations, one against t'other, to the King's Dishonour ; as that also is, that the two Vice-Roys of *Naples*, the new one and the old one, have been at odds, about their Titles in Point of Ceremony and

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Complement; and therefore the Brother of one, and the Son of the other have had a Duel upon it.

There is no new Governour come yet to *Milan*; but there runs a Speech that the Constable of *Castile* is to be the *Man*: which (I speak it by a *Parenthesis*) I am glad of, because he hates the Priests.

The Duke of *Savoy* has a Matter of 18 Thousand Men in Arms, at the Peoples Charge; but they are paid. He has resolved to send *Filibert* his second Son into *Spain*, to treat an Agreement with the King: so he is advised also by *Bouillon*; but he does not go by Sea, but by way of *France*. The Pope bestirs himself lustily to keep War out of *Italy*. The Republick has raised Souldiers for their Defence, with an Intention, that if the Army of the *Spaniards* moves, their People ——— as well for want of a General, as for want of Money, without which no Army will budg a foot.

There is not a Word of it true, that there was a Design to make the Duke of *Parma* General; nor is it likely they will pitch upon him, or any *Italian* else for that Office.

Here I will tell you *by the by*, that this Duke has had a Son born this last Week, which the Pope doth not very well like of, nor the Priests who have an Eye at that State.

And now let's return to the Business of *Military Preparations*: I believe that the King of *France* intending to invade powerfully the Dutchy of *Milan*, the *Spaniards* were minded only to make some slender Preparations against it, and such as might be sufficient to defend it: and that therefore

fore the Italians being awakened at it, seeing the Power of *France*, and no Head made against it, would strike in with them.

But when the King was dead, they thought best to increase their Strength, to terrify the Duke of *Savoy*, and make him throw himself into their Arms: but the Duke keeping his Ground with abundance of Resolution. They have increased their Army for that very reason; and not being able to obtain their Ends, through the Duke's Constancy, they are now in a very great Perplexity: for if they disarm, without getting their Point, they lose their Reputation: and to go on now, is not in their Power, for want of Money and a good Commander. To send their Souldiers into Winter-Quarters, would ruine that State quite, which is almost ruined already. The Duke who knows all these things, plays with them, because he still gets, when the *Spaniards* lose: and besides that they are not able to go on, he entertains them with a Purpose of sending his Son into *Spain*; the Execution of which may be deferred, as it has been in other Business; and if he send him by the way of *France*, he may stop him by the way, and call him back as he pleases.

I must tell you also something of the Secrets of Princes. The Pope will have nothing to do with War, being in so good a Case as cannot be mended; but he is in great Peril of having it made worse: Whereupon, looking upon the Reasons and Pursuits of Men, we might conclude that all these Preparations will come to nothing at last.

But God is above all; and for his Glory he makes humane Designs serve to produce other Effects than the World intended. In all these

Occurrences nothing in my Opinion will more prejudice the Good of Men than the Queen's Superstition; and it will do it so much the more (as you say) as there is the Captivity of [the King's] *Adairriage* to help the Mischief forward.

I am troubled to see that Zeal, which you saw here amongst us, *mortified*, if not *extinguished*, since the Pope doth not now *buff* and *rant*, but sweetly *flatter*; and the End is *common*, that is to say, *Quietness*. I have been very tedious to you, so far as I see; and now 'tis high time to have done. I will only tell you this of Friar *Fulgencio*, that 'tis the Opinion even of the Roman Courtiers themselves, that he had very *foul Play* shewed him, by breaking the Faith that was given him: and that very Sentence which they read publickly in *St. Peter's Church* against him, is an Evidence that he did not deserve that End they brought him to. I pray God grant you your Health. I kiss your Hand.

Venice, Septemb. 14, 1610.

LETTER L.

BY my last to you, written this Day Fortnight, I gave you an Account of the Receipt of yours of the 18th of *August*, together with the Supplement of the *Cypher*. By this Courier I have had two of yours; one of the second, another of the third Instant; together with the inclosed ones to Signor *Molino* and Monsieur *Asselineau*, which I sent away immediately. And this way I shall observe according to your Commands,

mands, giving you in every one of *mine* an account of what I receive from you.

I am greatly pleased that you have *answered* my Lord Ambassador *Barbarigo*; concerning whom the Commendations I sent you are so far from being any *Hyperbole* or *stretching* in his Praise, that it is much *less* than what might be said with *Truth* and *Justice* of him; and I should be *hard put to it*, to find amongst all *this Nobility*, a Person that goes beyond him in *Goodness* and *Prudence*; and I am sure you will find him so by speaking *personally* with him, as well as by *Correspondence* by Letters: for you will have an opportunity of *seeing* him, because as soon as the *Embassy* of *Turin* is over, he will be sent into *France* or *England*; or it may be he will be the *first* that is to go to *Holland*.

The *Advices* that you shall please to give him; but especially the *Instructions* and *Considerations* you shall show him upon what passes in the World, will be very *useful*, not only to *him*, but the *Publick*; and it will be very serviceable, if you will let him know all the *Insolences* that the *Jesuits* use about you. There is great *Ground* and *Reason* for your Discourse, that the *Pope* and *Rome* do think of nothing *more* than to be *re-venge*d of the *Republick*; but yet they do well see *insuperable Difficulties* that they must *meet with* in attempting it; for if they should go about to do it without an *Army*, they will be *laughed at*, as they have been *already*; and if they should once come to *that*, they are sure it would be a means of filling *Italy* with *Confessionists* and *Protestants*, and this would soon spoil all their *Pride* and *Pomp*. And I would not have you think
that

that the *Pope* takes more Pains to compose Difficulties than *Spain* is willing and commands him to do; but whether there will be War in *Italy*, I am so uncertain, that I do not know which side to incline to.

Since you tell me, with *doubting*, that the *Pope* will do nothing upon the *Decree of the Sorbon*, I will free you from the *Doubt*, 'tis certain that he will not do it; and therefore I will tell you further, that no longer ago than ten days since there came out a *Book of Cardinal Bellarmin's*, printed at *Rome*, with this Title, *Of the Temporal Authority of the Pope over Princes*; but the Book is written in *Latin*.

The pretence of writing it, is against *Barclay*; but the true design of it appears to be to carry the *Pope* up to the *Pinacle of Omnipotence*. There is nothing in it but that Argument, and he has it above five and twenty times over, that when the *Pope* judges a *Prince* either to be unworthy of Government through his own fault, or to be unfit for it, or else knows that it is good for the *Church* so to do, he may deprive him. He says it over and over again; that when the *Pope* forbids Obedience to be paid to a *Prince* that is deprived by him, it may not be said, that he commands the *Prince* not to be obeyed, but a private Person, because a *Prince* deprived by the *Pope* is no longer a *Prince*; and he carries it so high, that he comes to say, That the *Pope* may dispose of all the *Estate of any Christian whatsoever*, if he thinks fitting: but all this would be as good as nothing, if he had only said, that this is his Opinion; but therefore he says further, that this is an Article of *Christian Faith*, that he is a *Heretick* that

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thinks

thinks the contrary; and this with so much Sawciness, that it is impossible that any thing should be said more sawcily.

I make no question, but that *Bellarmino* hearing of the *Death* of the *King*, resolved thereupon to make *this Book*: for, as for what concerns *Barclay*, he ought to have done it *before*; and it is nothing in the *World* else but to try the *Patience* of *Princes*, to go further on in *this Subject*.

I believe the *Republick* will not permit the *Book*. But since I am speaking of *Rome*, I must needs tell you a *Story* of the *Jesuits* there. You must know, Sir, that there is a very great number of *Serjeants* and *Catchpoles* in that *City*, there are without doubt above an *hundred and fifty* of them; the *Father-Jesuits* seeing that sort of People live *debauchedly* and *very wickedly*, have thought fit to set up in *their Church* a *Company* of none but *Catchpoles*, to teach them *Christian Doctrine*, and use them to *Confession*; and the *Governour* of *Rome*, and that *Court*, have conceived a *Jealousy* of the strict *Correspondence* of those *Fathers* with their *Officers*; they have complain'd of it to the *Pope*, because the *Bishop* of ——— lying upon his *Death-bed*, and dying presently after, made them a *Legacy* of *thirty thousand Crowns*, left by him: but the *Chamber* of *Rome* hath not approved of the *Donation*, but declared the *Money* to be the *Spoils of the Church*, and applied it all to it. So they sometimes receive *Affronts*, as well as give them. I am astonish'd at the *Sawciness* that they show in *your Parts*, and to see them in such *Favour* there: But above all, 'tis the greatest *Riddle* to me that can be, to see

Monsieur

Monsieur ——— in love with them; there must needs be some great secret Reason for it, because I cannot doubt of the Goodness of the Man. To write against them, would be *scribere in eos, qui possunt proscribere*. The Father desires it; but it is but meet for him to be very cautious, when the Harlot uses her Tricks and Flatteries with the Republick, as she does at this time: if it should please God that she would but put her Mask on, not only this, but somewhat else besides might easily be done.

I have received divers good Advices from you about the good Government of that Society; and particularly, the Mystery which you send me by this Courier, for which I thank you: but this doth not keep me from the boldness of begging greater things of you. Touching the Book *De modo agendi*, I stay till Signor Foscarini gets into England.

I would desire you to get me a Copy of Father Lewis Richeome's Apology in French, not in Latin, if you could do it without trouble; and if you would deliver it to Signor Agostino Dolce, I should take it as a Favour.

Concerning the * Chamber of Meditations, we have no account of any such thing here in Italy, because Italian Brains are not so easily perswaded to incounter with Dangers; and therefore that Drug comes to a bad Market here; but another we have that sells rarely well, and it is the Interest

* See a little Book called *Le Franc Discours*, translated out of French into English, against the restoring of the Jesuits, printed at London, 1602, pag. 35. where the meaning of the *Chambre* Part of these *Chambres* is laid open.

of Profit, by which they gain all that *dance after their Pipes* : and we do observe, that the greatest *Usurers*, and *Usurpers* of other Mens Goods, are still the *Votaries* of the *Jesuits*. But so God will have it, that they who do not receive the Truth, should be punished with *Blindness*.

As to the things of *France*, I doubt Father *Paul's* Words will be found truer than what you believed of them, considering what has happened about *Calais*, and other Matters that are in a *tumbling Condition*, which I see to be done in Favour of *Conchine*. I have also some great Fear, that that Duke of *Feria* will prove a Duke of * *Festa*, and that a very solemn one too. God grant that he may be gone out of *France*, and leave no * *Diacatholicon* behind him.

Concerning the Affairs of the World, 'tis very clear, that the *High-Dutch* are *irresolute*, *divided* and *weak*, as that Nation uses to be, who are otherwise a brave People, and renowned all the World over. But I will say, and I believe I am not mistaken, that the States only are a true Prince, *resolute*, *bold* and *sincere* : and for my Part, I esteem them above any ; and I see that all the Good that has been done for these thirty Years, comes from them.

The *Hugonots* have good Reason to get into the Shade ; they can never use too much Caution ; especially since the *Jesuits* are perpetually watching for their Destruction, and will let no Opportunity scape, where they think they may effect it. I would fain see that Assembly of theirs
met :

* Here the Father makes two handsome Jokes upon that *Spanish Favourite's Title and Business*.

met: and I pray be pleased to give me particular Advice of it, for I look upon it as a Matter of great Moment and Concernment. I hope that God will bless so useful a Purpose; and I pray God to give it a good Beginning, and as happy an Ending: whom I beseech also to bestow upon you all present and everlasting Happiness: So I kiss your Hand.

As to the Abjuration of Friar *Fulgentio*, I can say nothing of Certainty about it, but in this Particular, that he did not say a Word in the Church, and that he had a Gag in his Mouth. It may be, that he might abjure privately; but this does not use to be done with those who have the Sentence read to them in the Church, as it was to him. *Bellarmino's* Book is prohibited here with Rigour more than ordinary; and so will all Books be that come from the Coasts of *Tyber*; and especially if they are Pieces that chance to get loose out of the Cabinets of the *Father-Jesuits*, who have sworn to debase all earthly Power [of Princes], that they may the better exalt that of the Pope above *all of them put together*. But I am firmly of a Belief, that God will make use of his *Power Divine* for the Deliverance of his Church from this Plague.

Venice, Septemb. 28, 1610.

LETTER LI.

BY the Courier that went away this Day Fort-night from hence, I answered two of yours of the 2^d and 3^d of *September*, which came both together, with one inclosed to Signor *Molino*. By this Courier I have received yours of the 15th, which with very good Reason, begins with an Admonition of me for my Negligence, that I have never written to you but in Answer to yours, which is a Fault I cannot deny, nor ought to excuse, but must only say, I will mend it for the future.

Your *last*, as it is a true Resemblance of things there, so it has fetch'd Tears from my Eyes; upon the Observation I make, that things go as bad here and in *Germany* as they do with you; which makes me believe that it is not yet God's Will that we should get free from the Yoke: but if this be for his Glory, we must submit and be thankful.

As to things there; if the Queen have so much Strength (as I don't believe she has) as to sustain that *absolute Government*, she will do Miracles; at least so far as concerns *humane Affairs*; but if not, I expect in a short time they will run into *Leaguings*, to the Ruine of the Kingdom.

Our Folks have lost their Zeal, because the Pope handles them with all Meekness; and also because t'other is not the way to Preferment, which is a manifest Token, that what is past was not of God; and therefore 'tis no wonder if it
missed

miss'd its due Effect; and there is this in it besides, that having some Apprehension of the Turks, they think there is need to claw a little with the Pope and Spaniard; and so God is *quite out of doors with them*. I see no other means of keeping or cherishing that little that is left [of the old Zeal], unless by the Help of the Agents of Princes of the Reform'd Churches, and especially the *Grisons*, because these would do some Work in *Italy*.

The Jesuits, though we are fairly rid of them, do us as much Mischief as they do you, by Letters and Tools of Priests and Friars Confessors, at which I do not wonder at all, that they have gotten such hold of the Queen; for *Flattery is a powerful way of getting into Favour*, especially with the *weaker Sex*; and *cringing is a rare Accomplishment*. I have read the Remonstrance presented her in the Name of the University; 'tis a very curious Piece, and worthy of Monsieur *L'Eschassier*, if he be the Author of it. That Point, that there is no Advocate to be got for the University, unless he should be commanded to it, is a sufficient Proof that the Power of the Jesuits is gotten above you all.

I have smiled at their Proffer, of submitting to the *University-Statutes*, because 'tis a Trick of theirs, that when they try to get into any Place, they never boggle at any Promise, having an Art to save themselves the *Lie*, by Equivocations and mental Reservations; and what is more, to go beyond those that do oblige them, and make them commend them; much more, to rest contented if they keep none of their Promises. I foresee that *France* in a little time more will all

be bejesuited. The *Anti-Coton* is a very good Piece, and a very solid one, and makes me look upon the Author of it as a very admirable Person: And I do not know whether any Body else could have done that thing so well.

Without doubt the Father, so far as he tells me, doth not promise himself to do like it; and *France* is too full of able and learned Men, especially amongst the Protestants, to let him take the Confidence of a Place amongst so noble a Company, without remembring well that Saying of old, *Non esse scribendum in eos, qui possunt pro-scribere*, i. e. *There is no Writing against those, that can send us a scribbling into other Countries for our Pains*. But in all human Affairs, Good is weigh'd against Evil: nor is it any Prudence for a light Matter, as that is, which the Father might do, to lose an Opportunity of doing something better; as he tells me, he would not value it any thing to do some Good, where he were able to do it to purpose.

But since we are got upon this Business, I will tell you, *that at last with a great deal ado*, I have a Copy of their Constitutions, printed at *Rome* in the Year 1570. concerning which I will first say, that before I saw them, I did not know what kind of thing the *Jesuits* were: for to touch their Actions, would be the way to be told again, that they are Abuses of private Men, which are not to be attributed to the whole Society; but the Institution is that which they are accountable for.

Then I must say further, that if at that time of 1574, when the Fathers were nothing, and had not ventured upon any great Undertaking, the ill Seed were discovered; a Man that should see
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what they have done from that time to this, might be able to write something that were good and useful to the World. Considering the ways of these Fathers for these last 30 Years, I plainly see that they have still united in one particular Undertaking, though it be managed in *one only Country*. Now they lay *all their Heads together in France*, to see if they can break through all Difficulties, and make themselves Masters of it : and I dare say it, that things have such a Face there, that either they must obtain their End, or be ruin'd. God grant, if it be for his Glory, that the last of these may be their Lot : for the first can never be without imbroiling the Kingdom in a Civil War ; for which they will use all the Industry they can for their very Souls.

I have seen a thing printed at *Paris*, concerning a *huge great Miracle* of their blessed Father *Ignatius* ; and 'tis one of the prettiest ones that a Man shall commonly read ; that they have assigned him the Office of *making Girls make Water* ; as they have bestowed other Offices upon his Equals and Companions. I have seen a Writing in *French* of one *Madamoiselle G.* and I imagine it is *Madamoiselle de Gournay*, in favour of these Fathers, as a *Present* made them for this notable Miracle of theirs upon her : and I have thought that *she her self* was Author of the Book, because there is Mention and Commendation of *Badovere* in it.

God bless us ! what's the Matter that Atheists and Jesuits are so mighty fond of each other ? Monsieur *Castrine* has never fail'd to send me all the fine Pieces that come out there ; and therefore I am much obliged to him, and to you, about
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that which I took the Boldness in my last to beg of you, *Richeome's Apology* in French, and no other Language. I do not know of any thing else I lack at this present. Signor *Molino* writes by this Dispatch to the Ambassador, to deliver the Packet to Signor *Agostino Dolce*: and if you could light upon any more of those *Apologies*, without any Trouble, it would do me a Pleasure.

That Signor *Agostino*, or else Signor *Anthelmo*, the Ambassador's Secretary, who returns hither, would do me the Kindness to bring them.

But I will not have you incommoded in the least for them; not only because that would make them the less welcome to me; but also because my need of them is not so great as to deserve such a Trouble. I think *Cujacius* hath written somewhat in *Canon-Law*; and we here in *Italy* have never seen it: His other Works are easy to be had, and they are greatly esteemed: I read them with Benefit and Delight, which makes me believe also that his *Canon-Law-Pieces* are as good, if not better. I should be glad to know whether there be any of them to be had; which you may easily inform your self of, by the next occasion that brings you to *Paris*.

I have oftentimes thought to enlarge the *Cypher* by Notes for the most usual *Syllables*: but because they are not the same in your Language with those of ours, I could not well do it. The most usual ones with us are those which are in the declining of Verbs; but the *French Declension* is so different, that those will not serve here. As for the Letter X, not to confound it with any other, the Character for it may be ZZ, and so I have made

made it in my *Cypher*. I long to know what the Duke of *Feria* hath done, who must needs be about some Mischief, considering what he is, and whence he comes. I have ever had little Credit for *Guise*, as I have also for all his Family; and I have less Confidence in them now, since they are match'd into the *Joyeuses*. You will do me a singular Favour to write to me something particularly of the Qualities of that *Barraue* that is going to *Rome*, and also of him that is coming hither. *Espernon*, without doubt, will do nothing but Mischief. The Protestants have great need of being wary, and looking well to themselves.

As for what concerns the Affairs of *Italy*, I am not able to say whether there will be War or Peace. Two things there are that I think *will be*; one is, that the Spaniards will do all they can, that there be no War: T'other, that the Duke of *Savoy* will do all he can to make it; but to his own Advantage. But Men are engaged; and though they are working to some End, yet they often light upon one that they never aimed at.

'Tis possible that the Spaniards shunning War, may fall into it. At present, though we are so forward, the same Souldiers continue in the Dutchy of *Milan*, much exhausted by them, and in Danger of being utterly ruined; nay certain to be so, if they winter there, which we shall not know but by the Event. And in *Spain*, tho they understand this Desolation of the Country, yet they make no Account of it; imagining that they get by the Charge they put the Duke of *Savoy* to; and yet his State is in a much better Condition than theirs is.

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He fearing that the Spaniards, when the Snow falls, and the Passage of the *Dolphin* grows difficult, may make some Attempt upon him, has increased his Army with 4000 French under the Duke of *Nemours*, and thus they are.

Prince *Filbert*, his Son, has hastned his Journey into *Spain*, where it may be he is at this very time. Some say that this was against his Father's Will, but that he thought he should not be recalled by him. And 'tis true, *Spain* has an Understanding with Children against their Fathers. These are new Politicks in *Italy*, but old in the Monarchy of *Spain*. And I for my part do believe that this is a Lesson of the Jesuits School: and it is as certain as certain can be, that *those Men would absolve the Devil himself from all his Sins, if he would but be of their Mind.*

Now, Sir, do you consider what you have to look for there, and we will consider what we are to look for here. But I am too troublesom to you with this long Letter, which the Pleasure I have in talking with you has *spun* out to such a length; which nevertheless ought to be *moderate*, and not to be indulged, as if it were impossible to be satisfied. So I end, and kiss your Hand.

Venice, Octob. 12.
1610.

In this Letter Father *Paul* sometimes speaks of himself in the third Person, as if some body else wrote it.

LETTER LII.

I Do greatly wonder that you did not receive my Letters of the first and eleventh of *September*, before the 29th of the same Month, when that which I had last from you was written: yet I am in hopes they will come to you for all this. I answered your next, written on the 15th, by the last Dispatch, which truly was an exact Description of the State of *France*, the Affairs whereof seem to be managed by ——— not a very good Man, but rather a dangerous one. I see that there are there two great *Precipices*: one is the Queen's Ambition; t'other the too sudden Rise of *Conchine*: and there is a great Ditch besides, the Craft of the Jesuits. It will be an extraordinary Mercy of God if you can get over them. But as for what you write me of the Jesuits, you may certainly believe that the Father would gladly do all he can to serve them. He has observed some good Parts of their Government, which are all explained in the Letter; and he says he knows nothing more that is to be written thereabouts: but be you assured, that if you ask him any thing which he hath or knows, you shall command it at any time; and take my Word for it, that he will not only do it willingly, but be glad also to do it.

You may rest satisfied that things will fall out according to the Method and Course they are now put into. We have had here a clear Account of all that has past at *Juliers*. The Bra-
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very

very of Count *Maurice* has defeated many Designs, not only of *Spain*, but *France* too ; and 'tis plain, that upon his wise Management of the Army, this Winter will go nigh to cool their Courage : and God grant that the following Spring may have the like Effect in *Italy*. We are as good as sure that we shall have no War, though the same Armies I told you of before are not yet disbanded. But thinking-Men are afraid that they are hitherto kept together to send some part of them into *Germany* when time shall serve ; though others there are that blame the Spanish Government, affirming that those few things that do go well, do happen by following the Measures of *Philip* the Second, which is a thing that if you mind it well, you will, it may be, confess to be true ; and therefore you ought not to be so much afraid of the Duke of *Feria*.

But I cannot understand that Passage of your Letter, that there has been a League made between *Great Britain* and *France*, *offensive* and *defensive* ; these being *relative terms*, and the *Defensive* relating to themselves, and *Offensive* to others, without naming whom : that Term is not well used so. The Brothers of *Austria* have made up their Differences without any thing else but Words, *Matthias* having offer'd to ask the Emperor Forgiveness, and given Commission to his Brother *Maximilian*, and the other *Arch-Dukes* to do it in his Name ; and the Emperor taking this for Satisfaction, without any formal Performance of it.

The Arch-dukes also have torn the Writing to Pieces, which they made against his Majesty two Years ago ; and this they did in his Majesty's Presence:

Presence. This Union, it may be, will strengthen the League of *Mentz*; especially being assisted by the Duke of *Saxony*: and there is no Resistance likely, considering the Weakness of the League of *Hall*, through the Death of the Elector Palatine; which hath not only deprived it of its main Support, but has been a means of some Discord in that Family about the Tuition of his Son.

But I have so often observed that things look'd upon as desperate, have been fetch'd about to a hopeful Condition; and things that look'd well, to prove otherwise; that I will stay to see what comes of it, and never go about to foretel any thing.

I live very well contented; not that I see things go as I wish, but that for the abovesaid Reason I am willing to let them take their Course, having no Desire but this, that all may be to the *Glory of God*, whom I beseech to give you all Content of Mind, and every *true Good*. And so I end, kissing your Hand.

Venice, Octob. 26, 1610.

LETTER LIII.

MY Letters by the last Dispatch will hardly get to you so soon as they used, by reason of the Absence of my Lord Ambassador *Foscarini*; yet I hope they will find the way to you at last. In those I gave you an Account of the Receipt of yours of the 29th of *September*; as by this present Dispatch I have received the last,
dated

dated the 11th of *October*. If we will have the former Course of Affairs to give us some Argument, what they will be hereafter; having seen that Kingdom first in a wretched State, and then miraculously saved from Ruine; we may hope that it will either be kept in good Condition at present, as it is; or if it should decline, it will the easilier rise again. I am afraid of *Espernon's* going to *Rome*; and I remember (for I was there at that time) the great Mischief that old *Nevers* did, when he went thither [to reconcile *Henry* the IVth to the Pope] [A°. 1596.]

I observe the Motions of *Conde*, and methinks they are like those of his Ancestors; and I have some Hopes that at last he will become a Protestant. This I will say of him, that if he be wise, he will do so, as it may be believed he will, having *Bouillon's* Counsel to assist him: and it may be those slight Discourses of such a thing, are permitted by God to get some great Good out of them. Rumours and Jealousies amongst great Men, are perpetual Companions of a State that wants a vigilant and beloved Prince: but that *Conchine* should have a Hand in these things, is so extraordinary a thing, that I can never enough admire it.

I am troubled at *Sully's* Declension, he having been a true Friend in the keeping close to Religion: and at last I do not think that the Counsels of *Willeroy* and *Jannine* are so wicked and pernicious. I am more afraid of *Sillery* as a Flatterer; and of the Jesuits as Spaniards. I have so good an Opinion of *Thuanus*, that I will sooner say that Drunkenness is no Sin, than that he is no good Catholick. I greatly long to hear what
will

will become of the Suit of the University against the Jesuits, because there we may have the Symptom of *good* or *bad* Hopes: and because there must needs be very pretty Speeches made upon that Point, which will certainly be extremely like those which came out against the * *Anti-Coton*, and the *never-to-be-answer'd* † Oration. And if I were Father Cotton's Friend, I should advise him never more to meddle with these things, for fear of bringing an old House upon his Head. But what can the ‖ Father do, which would be any more than lighting a Candle to the Sun? Which he would not have to be understood as if he were against engaging them, but to shew his Insufficiency, and wait for some Command that he were able to obey.

To tell you something now of *Italy*; We are every day more and more uncertain, whether there will be War or no. The *Spaniards* are always buzzing about it; and because they concern their Honour in it, it is undoubtedly to avoid

* Which was translated out of *French*, and printed at *London*, Anno 1611. Which Book, so much commended by Father Paul, goes commonly under the Name of *Peter de Coganet*; which it seems was only a *Nick-name*, which the true Author was willing to conceal himself by, from the occasion of that Name given by the Priests of *Paris*, to an Image in some Church there, which they abused and thrust into a Corner, and designed to affront old *Peter de Cagnellis* with, that stood up so bravely for the Rights of Kings 300 Years ago. See Rivet's *Jesuits & Papalans*, cap. 27.

† Which, I suppose, is that spoken of before, whereof Monsieur *L'Eschassier* was thought to be the Author, who has something in *Bochell's* great Volume of the Decrees of the *Gallican Church*, at Pag. 641. to the same purpose.

‖ Here he speaks of himself.

void War, without any respect to their Honour. The Duke of *Savoy* has no other End, but to make War; he holds it for certain, that his Son will be able to do nothing in *Spain*: He would be willing to fall upon it, but the Queen promises him her Defence, and not to be against him; and this makes him do all that lies in his Power to be on the provoking Side.

Venice is for Quietness, because it is best for the People; but the wiser part would be for War.

I pray, Sir, do not wonder that our Zeal is grown cold, because it had no other but a worldly End and Aim; and 'tis quite gone now, ever since the Pope has been so cunning as to hold his *Tongue*, and to let every thing run at random, so much that none of his Predecessors (I speak it without any Hyperbole) ever bore what he has done; and therefore the Republick like their present Condition very well.

I am in great *perplexity* about the way how we shall keep on our Correspondence, if that of *Turin* will not do: And I stand amazed at the Reason that *Monsieur Castrine* has not given your Letter to Signor *Foscarini*.

I shall write to Signor *Barbarigo* about the Misfortune your first Letter has met with; and I will make your Apology for it: But I do not think that you ought to forbear therefore to find out some other way of getting your Letters directed to him, to be given to the Courier at *Paris*.

Signor *Dominico Molino* is particularly vex'd, that that Correspondence is not commenc'd; hoping that he shall have much benefit by it. He

and Father *Fulgentio* do kiss your Hands ; and I do the same in a more affectionate manner.

To tell you some of the News of *Italy* : The Souldiers about *Milan* are to go into Winter-quarters there ; and all things are making ready for housing of them. They have lately furnished the *Almatines* with Muskets, which they had none of before. The Constable, that is to come as Governour of the State, and General of the Army, brings 2000 Spaniards with him, but wretchedly Apparell'd, as those People use to be ; and they are to be clothed new at *Milan*.

The Spaniards attempted to fortify in *Lamora*, a piece of Land they have upon the Duke of *Savoy's* Country ; and for that Reason he has sent Souldiers to *Chierasco*, that lies close by it.

But at *Correggio*, which is betwixt *Mantua*, *Ferrara* and *Modena*, the Spanish Garison have made themselves Masters of the Castle. The Spanish Ministers in *Italy* do all of them blame the *Fault*, and say it will be given up again : But for all that the Captain will have Orders from *Spain* to do it, before he dare to deliver it.

The Marquess of *Castiglione*, of the House of *Mantua*, who is the Emperor's Ambassador in *Rome*, offers to sell his Estate to that King ; which being situated between *Brescia* and *Mantua* in a very convenient Place [for the Spanish Projects] gives every Body occasion to think, but him that is nearest concerned.

The Pope begins to provide for these things, having bestowed the Arch-bishoprick of *Bologna* of 15000 Crowns [a Year] on his Nephew.

Germany is no better still, where the Emperor suspects his Friends as much as he does his Enemies; and the Distrusts are very great: 'Tis believed that those Contests between the *Palatines* will be accommodated, and that *Newburgh* will give up the Tutelage [of the Elector's Son].

The *League Ecclesiastick* is very busy; but the nearness of the Winter may go near to spoil all their Intrigues: Which God grant may be according to his Holy Will; whom I beseech to preserve you in good Health. So I conclude, kissing your Hands.

Venice, Novemb. 9, 1610.

LETTER LIV.

AT the return of my Lord Ambassador *Foscari* from *Rhemes*, my Letters, I suppose, will be sent you; which you had had before, if you had staid at *Paris*: Monsieur *Castrine* telling me, that he received the Packet in which they were inclosed. By this last Courier I have that of yours of the 27th of *October*, and sent away that which was directed to Monsieur *Affelineau*; from whom I should think, you have had some Letters by some of these last Posts. He has still enjoyed his Health; and we often make you the Subject of our Discourse.

I should have been very glad that you might have seen Signor *Agostino Dolce*, that so he might have brought me News from your own self, of your Health and Welfare: But I am contented, since it could not be so, to hear of it by the continuance

rinuance of your Letters; which I always receive with a multiplied Obligation. I have been mightily taken with that Piece which you send me concerning *the Commendation of the Jesuits*; which doth really touch some good Particulars: But the *Anti-Coton* is more searching, and I believe it will be a hard matter for any to mend it, or equal it.

I am not sure whether these kinds of Writings will discourage or enliven the Friends of those Fathers. I observe, that 'tis the Property of Truth, that it makes superstitious Minds more obstinate, [or, the most obstinate Minds, superstitious] and I am afraid, that this new Opposition of them, will make the more powerful Men amongst ye to favour them the more: And I have some thoughts besides, that they being hereby roused up, will double their Arts and Tricks, and overthrow the others before they are aware; who in a little time more will forget the Business of Jesuits: but they themselves will never forget the Danger that your People threatned them with; and they will never lay aside the Resolution to revenge themselves for what is past, nor to secure themselves from what may be to come. And if God Almighty, our Lord, do not crush that Impudence of theirs, the Endeavours of Men will rather increase than diminish it.

If the Queen be resolved to know no further concerning her Husband's Death, it may be it is because she is afraid of learning somewhat by the Inquiry, which were better to be *unknown*: And if the *Jesuits* are so useful for the present Matters, I should never wonder why *she* loves to be

ignorant of the thing. In one word, *She is a Florentine*. There must be some Alteration at last ; for the present management of things is not good at all.

The Affairs of *Germany*, though they seem to be accommodated ; yet the Emperor's unwillingness to disband the Army of *Passau* ; and the Duke of *Saxony's* Claim of part of the Estates of *Cleves* ; and the Differences between *Newburgh* and *Deuxpont*, about the *Tutelage*, are Seeds of many Troubles that may grow up.

We do not yet know how Things may prove in *Italy* : 'Tis thought, that the *Constable* of *Castile's* arrival may make all things plain. Yet as we have been in expectation of some Certainty, Week after Week, for four Months together, and are yet more in the dark than ever ; so it may be we shall be as much to seek then, as we have been all this while.

The Truth of Things hitherto is thus : The Duke of *Savoy* is getting more Forces together. The *Spanish* Forces do not lessen ; but rather the *Constable* will bring with him more Men than was believed he could.

The Duke of *Mantua*, and one Prince of *Italy* more, grow very jealous, because the *Spaniards* are beating the Market for *Castiglione*, of that Marquess that offers to part with it : 'Tis a Place situate between *Mantua* and *Brescia*, and lies very convenient to make a good Garison of, being very capable of being strongly fortified. And another thing that makes them jealous is, that the *Spaniards* have gotten possession of *Correggio Castle* ; and though they talk of leaving it, yet they have not yet been as good as their word.

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In *Venice* the *Popelings*, and the worst part of the City, have gotten the upper-hand, and get ground apace. But God is above all things; and we must be contented with his Holy Will.

Signor *Molino*, and Father *Fulgentio*, send you their humble Service, and I do humbly kiss your Hand.

Venice, Novemb. 23. 1610.

LETTER LV.

I Am comforted with the hopes, that your Fit of the *Collick* will be the last; and that it was only an Effort of Nature, through the help of those Waters, to drive away the Reliques of the Distemper; otherwise I should have been exceedingly troubled at what you write me in yours of the 10th of *November*, that it held you for six days together.

God grant that my Hopes may be prophetic: But I would also desire you to befriend and favour your self further, by remitting your Studies and other Business, which produce Indigestion, that feeds that Disease. I am troubled at those Letters which you have missed receiving of; which I believe did get to *Paris* at the time of the King's Solemnity; but I hope they will come safe to you at last.

I cannot now say what Particulars of Importance might be therein, except the News Current: By this Dispatch, besides that above-mention'd, I have another small one dated the same Day; in which I see your exquisite Judgment in

finding out, that the Duke of *Feria* went away, not for any want of Will to do Mischief, nor of Matter fit to hammer it out of, but for want of a convenient Season to do things in. I never did doubt, nor do I still, but that the Caresses made us, had or have any other End, but to wait for, and lay hold of, such a Conjunction. This is the misery of it, that the thing is not perceived by one, that can well perceive other things. Never fear that the *Milanese* Army is intended against us, for certain they are not.

It will not turn them to account to go that way to work, which has such an uncertain Issue to attend it; and might easilier produce Hurt, than any Good to them.

We have another guess thing to fear; and the Mischief is, that we are not afraid of it. Some Body says, That vain is their Fear that trouble themselves at it: the hundredth part of it seldom comes to pass; and that there are abundance of things that step in between, to help those that have the advantage of Time, and to hinder those that are bent upon Mischief. God grant it may be so here.

'Tis a thing I must not grant you, that the Jesuits do more harm there than they do here: It may be I do not see it here, and the distance of Place may make it seem less; but certain it is, they do more here by their Instruments and Ministers, than they could do if they were personally with us. I believe, that if they should meet with some Misfortune there in a more eminent Place than *Nismes*, it would do you and us good both.

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These are some of the things which are more clear and evident to me than the Light of the Sun it self; and the Jesuits, before this *Aquaviva* was their General, were Saints in comparison of what they were and are after: They then never meddled with Matters of State, nor assumed the Confidence of thinking themselves able to govern Cities; but ever since that time till now, (and that is six and thirty Years) they have cock'd their Caps, and thought themselves sufficient to govern the whole World, and hope to do so too. I speak not this in any way of Hyperbole, being able to tell you for certain, that they brag, they shall do as much shortly in *Constantinople* it self, as they have done in *Flanders*. Whereupon I am also sure, that the least part of their Cabals is to be found in their Orders and Constitution, printed in 1570. Yet 'tis somewhat that I have been able to get those: I shall use all the diligence I can, to get the Orders of their General Congregation, if possible. And to return an Answer to what you ask, I must tell you, that their Constitutions are a Composition made from the very first time of their Founding: Which, a little time after, was augmented by a thing they call their *Declarationes & Annotationes Constitutionum*; with a Decree added thereunto, that these be as valid as the Constitutions themselves; which is still done before every Congregation General.

In those *Congregations* they make new Decrees according as they see Occasions require: And I have a Form of some Votes of theirs, which is called *Extracta ex prima Congregatione Generali, Tit. 6. Decret. 23.* Such as you may easily know thereby,

thereby, how manifold the Counsels of those Congregations are, as they are distinguish'd by *Titles* and *Decrees*.

I cannot justly say how many Congregations they have had; but I can tell you, that in the Constitutions, *Part 8. Cap. 2.* it is said, That 'tis not expedient to call Congregations at set and fixt Times, but according as their necessary Business require it; and that 'tis not so good to have them very often, because they may do their Business by Letters and Messengers on purpose, that may give the general notice of the Necessities of the Society. And, *Chap. 9.* that the Congregation, to choose a General, be called together by him whom the last General left his Vicar: In other Cases by the General himself; who ought not to do it often, unless upon a very pressing Reason. And, *Chap. 5.* when the Congregation meets to choose a General, the Place of it must be where the Pope commonly keeps his Court: When they meet upon any other Occasion, it must be as the General pleases to appoint.

As to their Constitutions, those which I have consist of ten Parts: The first is intituled, *Litteræ Apostolicæ, quibus Institutio, Confirmatio & varia Privilegia Societatis Jesu continentur. Romæ; in Collegio Societatis Jesu, 1658. cum Facultate Superiorum.* Another Part is called, *Constitutiones Societatis Jesu, cum earum Declarationibus. Romæ, 1570. apud Victorium Alianum: Cum Facultate Superiorum.* But you must observe, that that *Victorius* was Printer to their College; one of their *material Coadjutors*, as they call them. I understand, that at every Congregation they
print

print their Decrees, and put them together with the rest: but this they do in their College, so that there is no need of seeking to get them from the Printers. It is not material to tell you, that the whole of these Matters is in Latin, because this is well known. And since we are talking of General Congregations; After the last that was held in *Rome*, the Provincial of *Germany* was passing through the *Grisons* Country, having been denied a safe Conduct through this State: And he being asked what they had done by the People of some Place where he travel'd? made answer, That *the Effects of the great Conjunctions of the Stars, are not seen till a good while after*. Therefore one of them might be, *The Succession of Lewis the Thirteenth to the Crown of France*, [upon the Death of *Henry the Fourth*].

Your Consideration about gaining any *one* of these *Fathers*, is not feasible; for they never impart their Cabals and Intrigues but to tried Men, and such as have gone through all manner of ways that are possible to be used, to know whether Men will be true and trusty to them: nor is it to be expected, that such as are once initiated amongst them, should fairly leave them, because the Congregation hath such a rare way of keeping them together, by the good Rules of their Government, that if any one that has been initiated amongst them, goes from them, he dies for't immediately.

If it should be a thing practicable in your Court of Parliament, that such a thing might be demanded of them, as you were talking of, *viz.* That they should put their Constitutions in
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the Parliament's Hands, it would be a strange thing indeed, for this would bring all out. But, Sir, be you assured, that they would quit *France* rather than do it.

I thank you for the Copy of *Richeome*, and for those of *Anti-Coton*, which you send me, though this latter has been translated and printed in *Italian*, I know not where. I should be very glad to get *Cujacius's* things upon the Canon-Law only, especially to see what kind of *Stile* that gallant Man observes, and make use of it for some purpose here, as you may well imagine. By this time you may have had the Copy of *Bellarmino's* Book, which Signor *Dominico Molino* sent you.

There's no Doubt, as you say, but it must needs be the *Ace of Trumps*. 'Tis very true, that these Lords here have prohibited the Importation of it, with a very great Penalty. There's nothing more to be done, but that they that have the greatest Right and Strength, will do their parts, as I hope they will. I shall fit the Cypher as you instruct me, and I will think a little of enlarging it.

This Morning the new Ambassador of *England* has presented his Credentials: I have forgotten his Name, it is so odd and Outlandish: 'tis said, that he is a Man of Worth and Spirit; he was one of the Deputies in the last Parliament that was kept: Time will shew us what he is; he has his Lady along with him, who is also reported to be a Person of Quality. At a Time convenient I made excuse for those Letters, as I promised you in some of my former Letters to do.

There

There is no need of saying any thing else about my Letters, but that I answer'd yours of the 27th of *October* by the last Post. And so I proceed to tell you of things here. On the 25th of the last Month, *Peter-Anthony Ribera*, formerly Arch-Deacon and Vicar Patriarchal of *Venice*, whom you know, and who afterwards went to *Rome*, like a Turn-coat as he was, having said *Mafs* there in the Morning, and been all Day as well as he used to be, died suddenly at Night: and the thing being presently divulged, that he was poisoned, the Pope sent his own Surgeon; and having caused his Body to be open'd, to know whether it were so or no, had Report made him that there was no Token of any such matter: and all this is certain.

The War, I believe, will come to nothing. *Spain* is against it; *Turin* without the help of *France* is not able to make it; and that neither will nor can do it. His Son would not tell the King [of *Spain*] that his Father [the Duke of *Savoy*] asks his Pardon, and offers him his Life and State; which they would have had him do, to introduce Princes into Slavery.

Turin also is afraid of *Mantua*, so much that things pass amongst them with some Confusion. It seems that those of *Germany* have a mind to reform this City as to things of Learning; having search'd all Bales of Books which came from *Frankfort*, and taken out and confiscated many sorts of Books which do not meddle with Matters of Religion, but Law or History; and particularly all the Copies of *Monsieur Thuanus's* History: but 'tis well known how this comes to be.

I expect to hear by the next of your perfect Recovery. So concluding, I with Signor *Molino* and Father *Fulgentio*, kiss your Hand.

Venice, Decemb. 7, 1610.

LETTER LVI.

TO this very Moment, when I set a writing to you, out of a necessity of staying no longer, because the Courier is just going; the Letters from *France* are not yet come in, and so it will be no wonder to you, if you meet with no Answer to your Letters which are still upon the Way.

I believe this will be the last Dispatch that I shall be able to make use of, in writing to Signor *Foscarini* in *France*, seeing much about the Time that this Letter gets thither, his Successor also will get to *Paris*. I shall not write to you by the next Courier, unless I find a way how Letters may get to you from *Turin*.

There is a Report here, and it comes by Letters to his Excellency Monsieur *Champigni*, that the Parliament of *Paris* has made an Arrest against Cardinal *Bellarmino's* Book: Which though it be no more than what is Just and Convenient, yet I can hardly believe it, because we are now in a Time, wherein one of the Impediments of Just and Righteous Actions is, because they are so.

Here in *Italy* People are fit to leap out of their Skins, upon the Resolution coming from *Spain*, that the Souldiers in *Milan* are to be disbanded,

banded, and the Peace of *Italy* preserv'd. There are new Orders given out, that there shall be no more warlike Preparation on one side or t'other; so that our Fear has been more than our Hurt. Whether the Continuance of the Peace will do most Good or Harm, the Event must shew. In short, we see by this Instance, as we have seen by two more within a few Years, that War is to get no footing in this Country.

But 'tis a Question whether *Germany* will have so good luck, by reason of the Emperor's Suspicions, who still keeps up the Army at *Passau*; and of the Pretensions of the Duke of *Saxony* to *Cleves*, who has a Promise of a Million of Florins from his Friends, and is making up a Diet of those of his Family to advise what Course to take; and *Leopold* is not asleep, but would by all means get again what he could not hold before.

The Pope has given 24000 Florins to the *Catholic League*, and is troubled that there is no disbanding of the Souldiers in *Italy*, being afraid he must part with more Money about that Business; and desiring to have Peace all round him, for fear some scurvy Accident should scatter some Sparks of that Fire that is kindled elsewhere.

By my last I gave you an Account of the Death of our *quondam* Archdeacon and Vicar of *Venice*, happening at *Rome*, with those Particulars about it, which then came to my Knowledg; which I now again can assure you, were true: but now I can tell you further of it, more particularly, and yet as certainly as before. On the 25th of *June* the poor *Man* was invited to Dinner by *Anthony Tani*, the Pope's intimate Chamberlain,

berlain, who used to have him at his Table sometimes ; thither he went well and chearful, and dined with him in perfect Health ; in the Night-time he was taken with a Looseness, so violent, that in a very few Hours he went about 40 times to Stool ; he first voided Humours, then Blood, and at last his Life.

In the Morning there was a Rumour that he was poisoned, which made the Pope send his Surgeon to open his Body, who certified him that he could not find any Symptom of Poison. I am very thoughtful, how to continue our Correspondence, till I can find a way of doing it safely.

In the mean time I humbly kiss your Hand, beseeching God to preserve you in Health and Prosperity. I forgot in my last to tell you the Name of the English Ambassador ; it is Sir *Dudley Carleton*.

Venice, Decemb. 21, 1610.

LETTER LVII.

I Wrote you by the last Courier, on the 21st of *December*, the ordinary Post being not yet come in, who came eight Days after, and brought me Yours of the 23^d of *November* : and Yesterday there came another, which brought me your last of the 8th of *December*.

This acquaints me of the safe Arrival of mine of the 28th of *September*, which we thought was lost ; and I am very glad it was not, though remembering well the Contents of it, I thought
there

there was no great Matter of Moment to be much concern'd for.

I did not think to write to you by this Dispatch, believing that the Courier that goes from hence would not find my Lord Ambassador *Foscarini* at *Paris*; but upon better Thoughts I imagine he may find him there: however I shall be the more careful what I write, for this doubt's sake.

I will begin at the Affairs of *Italy*: Every Day we grow surer and surer of Peace; and now they begin to disband the Armies. We have nothing now to do, but to pray God, that this Peace prove not more hurtful than War, as divers Appearances make it likely it will be.

If *Spain* were buſied in *Italy*, it could not mind the Seeds and Plants that are sown and springing up in *France*. The Duke of *Savoy* would have War, but the Queen of *France* has fail'd him, I believe upon very good Grounds, knowing his ill Intentions in sending his Son into *Spain*: it was *Bullion's* Counsel, and this I tell you for a thing you may depend upon.

That which has been done about the Arrest against Cardinal *Bellarmino's* Book, hath made the Pope extream angry, and the Jesuits too, and the weak part of Men here.

But for all that, I do not think it so great a Mischief: but I think that we are near a great Crisis, being uncertain whether it will end in longer Life or Death.

The taking or the buying of the *Castle* of the Spaniards, is confirmed, which is a thing that I do not see whether it will be good or hurtful, because it might have cost them a great deal of Money, and much work to keep it.

And now I come to answer Yours. In the first Place, I am very much troubled that your Collick should afflict you so long time together; and I am afraid that your Studies, or some other Business that might better be let alone, do but foment it; and therefore, I pray, Sir, let me prevail upon you, by intreating you to study your Health before any other thing, and never to neglect Essentials for things that are but accidental.

Monfieur *Castrine* writes me word that he has sent me from *Frankfort Mart*, *Richeome's Apology*, and *Cujacius's Lecture*, for which I am to thank you, with somewhat of Shame, that I am not able to make the least Satisfaction for so many Obligations as you and your Friends have heap'd upon me; such a Satisfaction at least as can answer any of those Favours which you do me.

There have been made abundance of very learned Discourses in *France*, about the Jesuits, which I have had Copies of sent me by the Kindness of Monfieur *Castrine*, and other Friends there; and they have been all of them read here with Delight and Profit. The *Toccony* [or I think Bell-man] shews the Author to be a Man of compleat Learning: he treads your Steps with much Freedom and Judgment, and imitates *Plutarch* much in making Parallels; which, when they are taken from History, are full of good Instruction; and when they are taken from Fable and Fancy, they are full of Delight. I have seen an Epistle written from *Doway*, [or it may be, by a Man of some Nearness to that Name] which hath many notable Particulars in it; but I want *decorum* in it, and the Explication of some necessary Circumstances.

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As to the Continuance of our Correspondence ; it will be easy on your side, because all Letters will come safe to me, that are but put into Signor *Barbarigo's* Hands : but about mine to you, there's the Difficulty, because I cannot think how he will get them conveyed safely [from *Turin*] to you.

'Tis not convenient to meddle with the new Ambassador about it, because he is a *Popeling* ; not through any Error, but mere Malice : but I am in Hopes to find some good way or other, amongst so many Occasions as are now *on foot*, to get our Letters sent ; without which, though they should be all written in Cypher, yet they would not go safe, because 'tis possible they might light into some body's Hand that may command the uncyphering of them.

And notwithstanding this, the first leisure-time I have, I shall set about the composing of one that may be easy to be used, and copious. I can detain you no longer at present, though I have a World of things to talk with you, not being sure that this will safely come to Hand. So I conclude, kissing your Hand in most humble manner.

Venice, January 1, 1611.

LETTER LVIII.

WHEN once I understood the Arrival of the Lord Ambassador *Justiniano*, believing that he would quickly get to *Paris*, and that Ambassador *Foscarini* would immediately go for

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England,

England, I left off writing, which is the Reason that you have had nothing from me these two Months. Now seeing a Passage open another way, I take great Pleasure in renewing our Correspondence, especially these times, when the Exchange of News may chance to be matter of some Moment on both sides.

I then received one of Yours of the 23^d of *December*, and then another of the 4th of *January*; to which I returned no Answer for the above-said Reasons. By this Courier I have received, by the way of Signor *Barbarigo*, Yours of the 15th of *February*: and the next Day Monsieur *Affelineau* delivered me another of the 2^d of the same Month, which I shall answer in Order.

In the first Place; seeing that after a great Fit of the Collick, you have had another as bad of the Gout; I am afraid that you cherish those Indispositions by your Study, and sitting up late at Night, which do cause Crudity, which these Diseases feed upon. And therefore I cannot forbear intreating you to take a little more Care of your Health than you do; for after all, he that doth not consider his Strength, but lets his Mind run away with him, makes less way than he that knows his own Weakness, and therefore goes softly.

Signor *Barbarigo* is greatly concern'd that a Copy of *Bellarmino* hath not been delivered you, which he sent on purpose for you; and the Excuse made for it doth not content him; and therefore he has sent for another for you. But I am amazed at the Reason that the Romanists keep such a Stir to get that Book there, and
speak

ſpeak nothing of it here; unleſs perchance it is, that they would have the *Majority* in the King's *Minority*. But to tell you more of this Book, you muſt know, that there is a World of them in the *Eſtate of the Church*, and hardly any to be found in other Parts of *Italy*: the Reason of this in *Venice*, is the publick Prohibition of it; and in other Places they know how to do things without Words.

But what will you ſay to this, that the King of *Spain* has ſo ſolemnly prohibited *Baronius's* Treatiſe of the Monarchy of *Sicily*? I ſend you a Copy of the * Prohibition, taken from the Authentick Original, (which I tell you, that you may not doubt of the Truth of it) but 'tis good Matter of Conſideration to me, that that Book being printed in the Year 1605, and being at that time prohibited by the Vice-Roy of *Naples*, which made *Baronius* complain againſt him in a ſawcy manner, to the Contempt of that King: They are at laſt come to do a thing which they did not ſo many Years before, [the Edict againſt that Book bearing Date *Octob. 3, 1610.*]

I have it from a very good Hand, that the Pope having notice of this Edict, he ſent it to the Congregation of the *Inquiſition*, to adviſe upon it: we ſhall ſee what Reſolution they take about it. I beſeech you to let *Monſieur L'Eſchaſſier* have a Copy of the Edict in my Name. And

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ſince

* The Edict of the King of *Spain* is in Latin and Spaniſh at the End of a Book printed at *Frankfort*, A. D. 1512. with this Title, *Varia Facultatis Theologicæ & Cœleſtis Papiſſæ, & aliorum Theologorum & ſancti conſultorum Opuscula, Decreta & Ceſſære, &c. De Rom. Pontificis Potestate ſuper omnes Reges, &c. contra Jequi- tas*; which *Richerius* had a hand in.

since we are fallen upon this Discourse of Books, I must tell you, that I have received that of Monsieur *Vigniers*, who in so barren a Subject has shewed himself an excellent Artist. I have received the Correction of the Poem; but the Prose doth not come behind it a Jot, but rather, according to my Palate, is a necessary Ornament to it.

I don't understand the Trick on't, why the Jesuits take such Pains to send their Defence against *Anti-Coton*, up and down, in so many several Shapes and Dresses; for according to their Way and Custom [of befooling the World] they can soon deny what they please: but the Reply [to their Answer of *Anti-Coton*] is expected here. There has been seen here the Copy of a Letter written to the Queen under *Sully's* Name, as full of pretty and lively Conceits, as it is of *Millions*, if they do not prove of * *Maravedies*. The Siege of *Geneva* is blown all away into mere Smoak, as all wise Men did believe it would.

But this I must tell you for Truth, that the Duke having asked the Pope's Assistance for that Enterprize, was answered in *general* Terms, and very *unconcluding* Expressions, with this Advice at the *fag-end* of all, That that Undertaking was to be let alone till a more seasonable time: and this you will not doubt of, and as little thank his Holiness's Charity for: but to think of *Germany*, I hope, quoth the Pope, to have *great good luck* there.

But

* A little Piece of Copper Money in *Spain*, that is less than a Farthing in Value.

But there is to be War in *France*: 'tis certain that the Jesuits and He are treating about it. There was taken last Week in *Rome* a Frenchman in Jesuits Weeds, and examined immediately with a World of Secrecy, so as no body can tell what he was, or what the Matter was.

There is great Discourse here about that Imprisonment upon the King's Murder; but *du Tillet* assures me, that there is nothing in it. I can't tell whether Interest makes him say so, or because he may know what is to be discovered.

The Father sent Monsieur *Thuanus* those things which were promised by Ambassador *Nani*; but he has not given them; nor doth the Father know how to get out of the Obligation. I have nought else to tell, but that the Duke of *Savoy* hath put a Tally upon his People for a Million of Money, which will quite ruine his Country. Signor *Melino*, and Father *Fulgentio*, and I with them do kiss your Hands with the greatest Affection, beseeching God to grant you all Prosperity.

Venice, March 15, 1611.

LETTER LIX.

THIS is the second Letter I write to you by the way of *Turin*: by the other I gave you an Account of the Receipt of all yours before; the last whereof bore Date the 15th of *February*.

I own the Receipt of yours of the first Instant, whereby I see the necessity that *France* has of making some good Provision against the Jesuits;

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and

and there is no Question but the Interests of one and t'other are incompatible. I am verily of the Mind that the Reformed Churches will lay it to Heart, and they will provide some Remedy against it ; otherwise I foresee a Civil War amongst you.

Together with my last to you, you will receive the Decree of *Spain* against the 11th Tome of *Baronius* ; which although it prohibites no more than that Part of it, which concerns the Monarchy of *Sicily*, yet it appears to me to be a Censure of all the Annals, and of the Author himself too, who has therein Epithets bestowed upon him, that touch the Conscience and Fidelity of the Writer.

The Business that you remind me of, towards Monsieur *Casaubon*, will be to good Effect ; and I shall take Care to get it thorowly done by Sir *Henry Wotton*, who was Ambassador here. I believe the great Preparations which are making for the Defence of *Geneva*, will confound all Designs against it, if at least there were any so intended ; for as for my part, I rather think that they should have been upon *Brescia*. This you may be sure of, that the Duke of *Savoy* is troublesome, and will do some considerable Mischief, either to *France*, or *Spain*, or *Italy*, or to his own dear self.

It was not good Counsel that *Bullion* gave him, to send his Son into *Spain* ; and I doubt *France* will always make these Mistakes. We have nothing of News in *Italy*, but that in *Spain* they have taken away thirteen thousand Ducats of Revenue from the Constable, which he had in the Kingdom of *Naples* : and there is a Report that
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there is Means used for working him out of the Constableship too, which brings him in eleven thousand ; which is a thing that is to be thought of, and considered well ; because the Spaniards use rather to be prodigal in giving, than inclin'd to the contrary. But these things are of no great Moment, since every Body knows that that King will have *Italy* quiet by all Means in the World.

All Mens Eyes are upon the Affairs of *Germany*, which are of so great Moment and Consequence, that greater there cannot be.

I am astonish'd at this above all, that the Jesuits, as every Body knows, having been the Authors and Instigators of all the Mischief that has happened, do yet keep themselves clear of it, and are safe, there being no Protestants to blow up the Coals, and make the Fire burn more.

But thus it pleases God to blind the World, that it may not see even in the Light of the Sun. *Richeome's* Apology is too big a Book to come by the Post. I would not have you be at that Trouble, because I will see to get it to *Frankfort*, from whence it may come hither with other Books from the *Mart*.

I have seen the Archdeacon of *Roan's* Apology for the Jesuits ; 'tis a cunning thing : but for all that there is a World of things to be said against it. If the *Sorbon* should publish that Decree which they made the First of *February*, I should take it for a Favour, to have a Copy of it ; but if they do not publish it, I should not much regard it. There is one thing that I can't understand, I pray resolve me of it at your leisure : The King of *France* is now in the tenth Year of his Age, when, to my thinking, a Person hath

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Understanding enough, and may say, *I will*: and yet I do not hear that he is so much as mentioned in any thing, as if he were still in his Swadling-Clouts. I could wish that you might have the Office of going to the General Assembly; and then I should hope for some Good of it, as I pray God there may be; whom I beseech also to grant you all true Happiness. So I, and Signor *Molino*, and Father *Fulgentio*, do kiss your Hand.

Venice, March 29, 1611.

LETTER LX.

OUT of a Desire of the Continuance of our Correspondence by Letters, which we cannot keep on without a Cypher, nor that thoroughly, unless the Cypher be easy; I have therefore often tried to enlarge that which we have had with each other hitherto; but I have met with insuperable Difficulties in it, as I have had a Mind to have it serve your Language and ours: and therefore I have at last pitch'd upon this present one, which I now send you, which has no need of any great Attention to any thing, nor Search for Characters, either in writing it, or understanding it; but the only copying of it will be enough. In the writing we go by Arabick Numbers; and it is copied out by Roman Numbers ————. By the present Courier I have received Yours of the 29th of *March*: To which I shall say, first, that that of Monsieur *Affelineau* ———— and of that of the second of *Februa-*

ry ; and another by Signor *Barbarigo* of the 15th, both in one Day. As I believe that you understand by my slowness in having an Answer, you will not wonder at it ; for 'tis two and forty days before I can have an Answer from *Paris* to *Venice* ; and by the distance of *Paris* from where you are, is near two Months.

I take that Controversy about the Doctrine which is bandied in *France* about the King's Life, to be a thing that some Good may come of ; because it will teach you to distinguish Good Doctrine from Bad ; and will put the Princes there upon serious Thoughts, seeing how idly they discourse about *their* very *Skins*. And certain it is, that this makes it necessary that some great Consequence or other ensue upon it, either for the Reformation, or the universal Deformation of the World.

I am still to learn also, whether *Madamoiselle de Comans*, was made a Prisoner upon some Accusation she intended to make : or, whether being in Prison for something else, she undertook to impeach some Body to gain her Pardon : You will do me a Pleasure to satisfy me in this Curiosity.

I have done your Errand to Signor *Molino*, who returns you a thousand Salutations, and desires a Place still in your Memory and Favour, and wishes for an Opportunity of serving you.

It is very sure, that you would have been hugely in love with Signor *Barbarigo* : But I must say further, that in speaking of him, I was not able to tell you every *thing* that he is ; for he has all the good Qualities of an *Italian*, with-
out

out any mixture of the bad Ones. Let me beg of you, that if any thing comes out by the Author of *Anti-Coton*, you would, as speedily as you can, send a Copy of it to my Lord *Barbarigo* for me.

There is something here upon the Anvil, that is working out against the Jesuits; and 'tis a thing of no small Consequence: God assist them in their good Intentions. To say to you something again of the Duke of *Savoy's* Designs; we neither know what they will come to, nor what they are at this time. He has not above 7000 Men in Arms: there are few for *Geneva*, and fewer for *Bern*. What he would be at, I do not know whether he knows himself.

In continuance of what the Copy of the Cypher contains, (not to fetch it over again) the Vice-Roy hath declared openly in Council, that if the Jesuits serve him such anotheir Trick, he will serve them as the *Venetians* have serv'd them: At which their General is greatly troubled, and has written the Vice-Roy a very submissive Letter.

The Court of *Rome* was terribly vex'd, when the Edict against *Baronius* (which I sent you a Copy of) was published in *Sicily*. But now they fret like mad, at the publication of it in *Naples* a few Days since. They look for it also to be published at *Milan*: but that will not so much nettle them, because they foresee it [as a thing of course].

The Father-Jesuits at *Rome* have had a Play, or Spiritual Comedy, acted in their *Casa Professa*, [or part of their College where they read their Lectures] concerning the Conversion of
Japan.

Japan. In the first Scene of which there appear'd a Jesuit making a Sermon to the Pit about this Subject: That God, being upon the Work of renewing the World, has in this Age raised up their Society, which his Divine Majesty hath been so gracious to, that no humane Power has been able to oppose it; and such other Jim-cracks. Which they brought in a *Japonesse* to reply to, who said, That they did not believe that God sent them thither, but that some Enemy of Mankind waisted them over into their County, and there they make it their Business to set People together by the Ears, and to spy out the Nakedness of their Country; and divers such other Conceits. And so the Play went on, with divers other remarkable Passages spoken by the Actors, all against them. And I can't imagine how this came into their Heads, unless it be to tell the World to their Teeth, that they know what Folks talk and think of them; and that they value no Man a Farthing for it.

At the writing hereof, the Father was taken with a great Fit of an Ague, and so was forced to give off. So I kiss your Hands.

Venice, April 26, 1611.

LETTER LXI.

THIS Letter that I am now writing, is to be in answer to that of yours of the 13th of *April*, which I have received by the ordinary way from Signor *Barbarigo*. I heard, some time since, and was very sorry for, the fall of Mon-
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sieur *Castrine*; concerning whose Journey into these Parts I knew nothing: But it may be true, upon some Design he may have of getting something of a Brother of his that is at *Ferrara*: Which if it should really be so, would trouble me; because I am sure he will obtain nothing of him, because he is a meer Slave to the Jesuits. I would not have him, by any means, think of going thither, looking upon it as a dangerous thing for him to be seen thereabouts. I will not fail to advise him of it by Letter, wherever I can light upon him with such a Message; as that is a Place fitter to trip up a Man's Heels that stands, than to help him up that is fallen down.

Monsieur *Affelineau* hath deliver'd me a Copy in writing, of the *Sorbon Censure*; wherein I discover some *weakness* of theirs; but yet this beginning of Controversy, when 'tis a little more heated, may put some Life into weak Spirits.

I have heard of the Reason that puts a *stop* to the *Reply* of the Author of *Anti-Coton* to those that have pretended to *answer* that Book: 'Tis very much wished for here, and it will be very welcome at any time. As to that Person, that you write of, that was preferr'd in *Spain*: for what concerns the Fact, I can tell you, that in the Year 1588, there was sent for to *Rome* a certain *Friar* called *Gomeranda Jacobin*, for this reason, that he moved the Controversy in *Spain*: And there they first thought of chastising him; but upon better Advice, they thought to get him to hold his Tongue, by the Bribery of Rewards and Honours; and so he was made Master of the Apostolical Palace.

At that time the Father had intimate Conversation with him, being at *Rome* at the same time with him. He was a Man of good Learning that way, but a great stickler for the Pope otherwise.

As to Matter of Doctrine, it will be needful to settle this Point with, what there is essential to a regular Order, according to the Faith of the Church of *Rome*; and then to shew, that the Jesuits go point-blank against it.

This is a Point that no Body will be able to manage well, but one that is very well vers'd in School-Divinity: But any one that is so furnished, and will apply himself roundly to it, and has that Bull of *Gregory* the Thirteenth, *Anno* 1584. 8 *Kal. Jun.* will put a Bar in their way that they will not easily get over. This is a thing, I think, that would not do here in *Italy*, because 'tis directly opposite to the Council at *Trent*, and to the Pope himself; but the *Sorbon* might do some good upon it. And herein a Man would not be to look upon the Truth as it is in it self; but upon what is believed by one that stickles for the Pope; which doth not look for any Physick that is of it self Solutive; but what may make that Body loose which we would have cured.

From the King of *Spain's* Ediſt against *Raronius's* Monarchy of *Sicily*, there are other sorts of Conclusions to be drawn than what appears at the first sight: for he having written that Particular with so much partiality, cannot but have written the rest with rashness: and though it seems to be no more than the damning of fifty Leaves; yet it is a Censure of the whole Work
of

of twelve Tomes together, and of that Person that wrote them, and his Manners too:

The Reason of deferring the Edict till six Years after his Book came out, was, in my Opinion, because the French King was living: the *Spaniards* having no mind to give the Pope occasion of having recourse to that King; as now it is plain, that if he had any Friend to recur to, he would throw himself upon him at any Occasion for Help: and the King has no pretence of stirring for any thing of Religion. I am assured, by many good Relations, that the *Spaniards* are watching carefully to bring about that *Roman* Project, of becoming Monarchs of the whole World, under pretence of Religion, and they are waiting at every Turn to make it good.

I thank you for sending that Copy to Monsieur *L'Eschassier*, whom I esteem according to the merit of his Worth: I have had from him many a good Thing; and there is not any Person with whom I would more willingly correspond, than with him and Monsieur *Gillot*: And I am sorry for Signor *Foscarini*'s going away, because it deprives me of an Intercourse with those two Gentlemen.

I have endeavoured much to make it up by some other way of sending, because I hardly know what to do without it; but I cannot hit upon any as yet. Let me therefore desire you, that, if you have any occasion to write to any honest Body in those Parts, [where they are], you would please to get my humble Service presented to them.

And now to *Baronius* again. The Court of *Rome* hath complained of the Edict into *Spain*,
and

and has received a grave and harsh Answer. They are buzzing their Pates about it still in the Congregation of the Inquisition: but I believe it will be a hard Matter to find what they would fain have.

I am certainly of the mind, that *France* will stand in need of the Government of *Sully*, who will better be known in his absence, than he was when he was near them. I thank you for your Advice in this Particular; I like it well. I am as good as sure, that no Harm will come to *Geneva*.

But whether the Duke of *Savoy* be wise or otherwise, truly I cannot tell you; there are some signs of both. I conclude, that Wisdom and Folly are tack'd together by the Tails; and that there is no getting to the extream of one, without running full butt upon t'other. But possibly God has a Hand in all this, who will both do Good, and shew the difficulty of doing it by humane Means. But you scare me to tell me, that *Ejjection* is wheeling about to the Protestant Side: I tell you, Sir, 'tis a mighty thing to believe it.

I hear, but am greatly troubled at the going off of the first President di *Harlay*; which I will not say to be so great a thing as the King's Death was; but in my Opinion, amongst all the Misfortunes that have happened, next to that, this is the greatest.

I cannot look for any Good from *Verdun*, as having been the Pope's Favourite, and the Jesuits true and trusty Trojan: and they are People that know what they do, and are not ignorant of the closest part of Men. I can warrant this to you for a Certainty, that to a Person that

was bemoaning the Stirs and Confusions of *Germany*, his Answer was, with Joy into the Bargain, that things there would end well; and that for certain the War would be in *France*.

I cannot say whether there was any further Discourse in particular about it, because the Person with whom the Pope had that Discourse, wrote only this and no more.

I believe, that if you enquire, you will find it true, that the *Nuncio* has offer'd the *Queen* the *Pope's* Assistance, and that of *Spain*, if she will make War with the *Hugonots*. No Body knows what's become of the *French-man* that was taken in *Rome* in *Jesuits* Habit, after he was once clapt up in Prison. I am much troubled at the Retiring of *Monfieur Thuanus*; and from thence I foresee that great Evil will befall the *Flock* which will be without a *Shepherd*.

It might be, that those *Memoirs* that you speak to me of, for the way of *England*, might be intrusted with *Thuanus*: But I promise nothing, for fear I am deceived as I have been; but if they are in that Place, they shall get *over-Sea* too if it please God.

I should be heartily glad to see some Good come of the *Assembly* of the *Reformed Churches* there; and so I end. But let me tell you first (though I have been too tedious already) about the *Cypher* that I sent you by my former Letter; and if there should be any *special Word*, which might give a *hint* of the Business we talk of, that may be put into this present *Cypher*: As for Instance; when the mention of the *Pope*, or the *Jesuits*, or *Villeroy*, or any such, should be in danger to discover any thing: And if the *Name*
should

should not be in the *Cypher*, and there might be danger of discovering the Matter, by expressing it plainly, you may put it into a new *Character* -- -- --

I return you a thousand Salutations in Father *Fulgentio's* and Signor *Molino's* Name; who desire nothing so much as to be able to serve you; and I more, with a great deal of Love and Affection. Here again I conclude, humbly kissing your Hand.

Venice, May 10, 1611.

LETTER LXII.

THE way that our Letters go at present, will give us frequenter Opportunities of sending to each other.

This Day I have received Yours of the 27th of *April*, by a Dispatch Extraordinary: and I answer it on the same, upon some hopes that this may get to you by some Express also.

'Tis plain by divers Occurrences, that the *Spaniards* resolve to preserve their Temporal Jurisdiction better than they have done in Times past; which if they do continue and hold on, I believe there is some Divine Hand in it, to put an End to Abuses. I much wonder at what happen'd to the Ambassador of *Spain* in *England*; but either he or his Master must needs have been the Cause of it.

I perceive that you are still in fear of a War against *Genova* or *Bern*; which I have no fear of

at all; and I am sure that the Army of *Savoy* will come to nothing at last.

The Decree of the *Sorbon* came safely to the Father, with Letters by the Post: Concerning which I can make no other Judgment but what you do, that that College has shewn their Weakness; and they had better have preserved their Reputation by not meddling [so lamely] in it.

I have seen the Book written by the *great Dutchess Dowager of Tuscany's* Confessor, which is an Answer to the King of *England's* Apology; 'tis in Latin, and printed at *Friburg of Brisgom*.

'Tis a paltry thing, and shews that the Author is a dull Fellow: and I believe it doth not deserve to be answer'd, but scorn'd as a Piece of Impertinence.

I do not look upon it as so ill a thing, that these Flatterers do so highly preach up the Pope's Temporal Authority, because that is one way of getting what *Monkies* do, when they love to *clamber* too high.

The Affairs of *Germany* are very great and very unusual; but because they fall out so easily, there is no wondring at them. It is written to me from those Parts, that the Protestant Princes are treating of an Understanding between themselves in *Germany*, with a purpose of throwing off all Correspondence Abroad that is of another Religion; which is pernicious Counsel, because others will come in against them besides the *Spaniards*.

The Council of *Spain* has banished the Dean of *Saragoza*, and confiscated his Goods, for
having

having declared an Interdict amongst them ; and they have seized upon 40000 Ducats of the Chamber of *Rome*, which were remitted into *Spain* to bear the Charges that should accrue upon this Occasion. These things do vex the very Heart-strings of those at *Rome*, who are consulting about them every Day, but cannot tell how to help them. They have made earnest Application to the *French* Ambassador for an universal Revocation of the Arrest against *Bellarmino* ; and he has answered them Negatively, telling them the Parliament is the Foundation of the Kingdom.

I hope this Prince will quickly have a Quarrel with *Rome*, and that it will hold a good while. 'Tis no more than necessary, to fear the Congregation of the Jesuits ; they are a Kennel of Foxes, and no Body shall know what they do. Signor *Molino* is sorry that he cannot serve you as he wishes to do, because he has an extraordinary Love and Respect for you : And I am sorry that I am so useleſs a Servant to you, and that whatever pains I take to get an Occasion of shewing you some Token of my Affection and Service, (that little that I am able) I cannot light upon any ; which really would make me blush, if I were not sure that you accept the Will for the Deed.

I could not set Eye upon Monsieur *Affelineau* to day to give him his Letter, but he shall have it before Night. So I and Signor *Molino*, and Father *Fulgencio*, do humbly kiss your Hand.

Venice, May 14, 1511.

LETTER LXIII.

I Do make so small Account of Occurrences here, that I always think I do but trouble a Friend, to send him any Advice about them. And this is the Reason, that I set my self to Writing with so much Difficulty, unless where some foregoing Letter gives me Occasion and Matter.

This was the true Reason that I forbore writing to you by that Dispatch which brought me nothing from you: I cannot but ask your Pardon for it, as I do for every Action of mine that comes short of satisfying and entertaining you.

I have received Yours of the 10th of May, which puts me between Hope and Fear, concerning the Affairs of that Kingdom; for which I am not afraid of any great Mischief from the Pope, because he is none of the cunningest; nor much from the King of *Spain*, he being, it may be, more a *Minor* than your King is: but I dread that vast Heap of Mischief that is plotting by the unconceivable Malice of the Jesuits. No doubt but they do many of their Projects at the Suggestion of those two: but the worst and the wickedest of them all are hatch'd by themselves only.

I am suspicious of them not only about you, but *Venice* also; foreseeing that if they can't find Work elsewhere, to be sure they will tack about, and trim their Sails for this Coast; and then I do not doubt but they will come by the worst.

By

By this Courier is come News, that a Gentleman hath declared himself of the Religion [of the Reformed Churches], and has taken Possession of a City [in your Parts;] which is a considerable thing, and seems every way to be a Beginning of great Consequence: but I hope there will be such Care taken in the Assembly as will prevent all Inconveniences.

I have oftentimes assured you, that the Arms of *Savoy* would come to nothing but the Desolation of that Country; and now we see it come to pass. That which would make a Man of *Thought* and *Speculation* wonder, is this, that the Spaniards have taken away that Garrison which was in the Dutchy of *Savoy*, much against the Duke's liking; and yet in reason one would think that the Duke should have insisted upon removing it, and the Spaniards have been against it. Really it is a great thing, that in every State the Preachers speak against the present Government. I wrote to you about that of *Naples* before: We had a troublesome Business fell out here last Lent. There also the Jesuits do not spare to speak seditiously.

I make Account the Abuse is not to be taken away, by taking away *Sermon and all*; but the way to remedy it, must be by looking to the *Sermon it self*. I wrote you word, that I had seen that Book of ——— and did not value it any thing; not because the Conclusions are not very pernicious, but because they are handled in such a manner as would make any Man of Brains conclude directly contrary to them: but that Book is not to be sold here; I believe they know that *such Stuff* is not to get in amongst Venetians. But

to what a fine Pitch of Ignorance is *Florence* come, that they can swallow such Doctrines? which that Prince ought to be more afraid of than any of his Neighbours, considering the Date of that Principality, and how lately it was a Republick.

Certainly God doth blind these wise Men. As touching what you ask one so earnestly about; it is very true, that not only the Cardinals, but the whole Court have been highly offended, that Cardinal *Doria's* Name was put to the Edict against *Baronius*, for its Publication in *Sicily*: but considering this in the Congregation [of the Inquisition] what Provision was to be made against it, there was no other Course taken but Patience. The Affairs of *Prague*, and I will say of all *Germany* too, are Riddles to me; they change their Countenances every Week.

In this thing only I hold with you, that let them fall out how they will, they will give but little Content to *Rome*. *Matthias* is crowned; but he can't tell yet whether he is to govern, or the Emperor; or whether neither of them shall govern: and the Spaniards will be otherwise imployed; and it may be at last do no Body a Kindness.

The News of a great Quantity of Arms that was found in the Jesuits College of *Prague*, came hither also; and I was a little inquisitive about the truth of it, and wrote to the Ambassador of the Republick concerning it, who wrote me word, it was not true. So sometimes Report deceives us.

But this was true, that the Jesuits were saved by the chiefest Protestants, who took more Pains than all the rest in the Defence of
the

the City; which is a thing I strangely wonder at.

I have read that Tract which you sent me, from End to End, and I cannot but commend the Doctrine intirely, being Point by Point just like that which we maintain in our Writings. Signor *Molino*, and Father *Fulgentio*, send you infinite Salutations, and I kiss your Hand.

The Pope pretends, that a City of this State called *Ceneda*, is his: and because the Republick hath been always in Possession of it, they are resolved to keep it still.

The Pope says this is a Novelty, and that they must shew *their Right* to it: and though he has used us courteously, yet we *cannot hear with that Ear*: and indeed, what is a Man's own, ought never to be disputed whether it be so or no.

I know not whether this may breed a Rupture or no. I desire to know whether the Possession taken of that City by that lately-converted Gentleman, be in Favour of the Party, or some sly Trick of the Adversaries, to bring him and them into Trouble, as I have great Reason to fear it is.

Venice, June 7, 1611.

LETTER LXIV.

I Have never omitted writing to you, since I received your Command that I should do it by every Courier; and this Day Fortnight I wrote to you, though the Dispatch brought me
nothing

nothing from you. By this I have your most welcome one of the 20th of May, with those inclosed to that English Gentleman, which I delivered.

We do all wonder greatly what it is that keeps us so long from *Anti-Coton's* t'other Book. I ascribe it to the Author's Prudence, who would fain see the Issue of the Assembly, before he comes out again.

The Report that is spread abroad, that the *Hugonots* killed the King, comes from those, without doubt, that would have a War for Religion; and I am in great Fear, that it will be past the Skill of wise Men to prevent some Sedition upon the Account of those Inferences, which may make it a general Complaint. But God's Providence is above all the Designs of Men. The Duke of *Savoy* has disbanded his Souldiers; and there is nothing now talk'd of at *Turin*, but upon the Tumult that arose upon the false News that the Duke was slain, of which no Body can tell the Author, nor the Occasion, nor the manner how it came to be spread; this being also added, that the same hurly-burly was raised in other Parts of *Piedmont*; and all of them against the French. This is a thing that makes the searching, prying, Fortune-telling sort of Men, that love to dive over Head and Ears in Politicks and Predictions, to stand in a *Quondary*, whether there may not be something significant in it.

The News of *Germany* are so full of Confusion, that 'tis not possible to make any Judgment of the Issue of them, but this general one, That the Emperor will have no Reputation left him,
nor

nor his Successor neither, let him be who he will ; and the Kingdoms of *Hungary* and *Bohemia* losing the Emperor, will never come to his Brother, but in mere Name and Title ; and they, instead of their Liberty, will fall into such a Confusion as may at last prove their Ruine, and the Advantage of the Turks, who, if they conclude a Peace with *Persia*, as they are very near doing, will turn their Arms upon *Hungary*, where the Seeds of Discord are already shooting up, upon the Account of *Transilvania*.

Rome is not displeased at the Confusions of *Germany*, as a Man would think they should be ; because they think there, that this secures them, that there shall be no longer any Emperor to look at the Affairs of *Italy*, which makes that Court afraid, because no Body pretends to the Roman State but he.

Nor are the Jesuits displeased at them, because they in times of Confusion manage all things, and increase their Power : and this is clear by the Effects, in these Tumults ; for they have erected a most noble College in *Bamberg*, and much augmented that of theirs in *Prague*.

Here in *Italy* we are gotten into so hurtful a State of Idleness and want of Business, (how universally soever it is hugg'd and desir'd) that I pray God grant that the Security we promise our selves, do not tumble us into some sudden Mischief. We don't only think our selves safe, as we are grown so stupidly fond of Ease ; but we believe our Condition unannoyable, and that no Body can ever disturb our Peace.

As to the Difference that we have with the Pope, which I gave you some Account of in my last, I cannot yet foresee what it will come to: I only say, that he has said he is contented with any thing, provided we are not wanting in shewing him Respect; which is an Argument of great Weakness and Fear. Some Days since Cardinal *Cajetano* was in this City; and he sufficiently shewed, what a rare Person he was at Gaming and Whoring. Nothing does more Prejudice to the Service of God, than believing so easily those of *Rome* [to be nothing but Saints]. This it is that lays Politicians asleep, which are the greatest Party: it gives Courage to Popelings, and takes it from honest Men.

God help us! I believe my Letter may by this time be tedious to you; not for the Length, but Driness of it, which truly arises both from the want of Matter, in this idle time of ours, and from my natural Barrenness, which I must intreat you to excuse, and to believe certainly, that the Desire I have of talking thus with you, makes me still loth to conclude my Letter. Signor *Molino*, and Father *Fulgentio*, do return you their most humble Service; and I kiss your Hand, beseeching God to bless you always in what you do.

Venice, June 22, 1611.

LETTER

LETTER LXV.

MY last was written on the 22th of *June*, which I believe will come slowly to you, being to stop at several Stages by the way. By this Courier I have received a double Favour from you, by those two Letters which he brings me at once: One whereof bears Date the 26th of *May*, and t'other the 3^d of *June*; which have filled my Mind with Joy and Gladness, upon the hopes that the Assembly will have good Success, as I pray God Almighty it may have; being fully perswaded, that this does as much concern Religion in *Italy*, as it can in *France*.

There's News here, that the *first President* hath sent away Father *Gentier*; which I should think is a good Beginning and Foundation of great Hopes. The whole weight of the Popish Design does at last lie upon the Jesuits. *Leopold's* Confessor is coming to *Rome* to try all he can about the Affairs of *Germany*. From thence we have continual News of Confusion; but such as uses to be amongst private Persons, and not amongst Princes; all by those middle Counsels which serve to distract Tidings the more.

There is not any of those things, that seems to me considerable, but the Resolution of those Prelats, of contributing yearly five hundred Florins towards the making of a Fund. They invite also the Pope thereto apart; but he has no mind to ingage in any thing but in making Peace.

The Cities have great reason to be dissatisfied with the Princes that are in League with them, seeing there is no talk about *Donawert*, which was the occasion of the League; and if they find no Incitation from their Enemies to make them Reunite, that League will do but little. There is nothing to be expected from *Germany* at present, but the falling off of the Pope's Party from him.

As for *Savoy*, 'tis certain that he will do all he can to be Troublesome; yet for all that, 'tis every Bodies Opinion that he will be able to do nothing, unless, it may be, some sly and unexpected Business; and it concerns them to look well to him, who know what he has done formerly.

I am forced, against my will, to write short Letters to you for want of Matter; *Italy* being in so profound a State of Ease, that it not only affords us no News, but keeps us from Designs and Occasions of thinking; insomuch that the very *Gazets* are fain to be fill'd up with Stories of Banquets and fine Treats. The Republick keeps the old Road in the Business of *Ceneda*.

The Pope has been very angry about it: We do not see yet what Course he will take in it; but there is no doubt, but he will mind it. Some of our Body do blame what has been done in it; and say, that if *Spain* should come in to the Pope's Assistance, there is no Body to stand our Friend. I am sure that that Reason troubles the Pope himself, who sees that he is not able to maintain himself, unless by submitting to *Spain*; and that's a thing that he abhors.

I am afraid we shall bring our selves into Danger before we are aware. The Disputes at *Paris* are not pleasing to the Pope ; they blame the Nuncio for it. If that Controversy should get to a Head, I am afraid it would make a Sedition amongst the Papists themselves.

Upon the Division that is between the Jesuits and other Papists, for the Liberties of the Gallican Church ; if the Reformed Churches would but enter in, and help on to assert that Liberty, (which though it be not perfect, yet is less hurtful [than that which would overthrow it] to them) it may be the Jesuits would be weaken'd, who are the greatest Enemies to the true Religion ; and a way might then be open'd of agreeing with the Gallican Clergy.

There is not a greater Work can be undertaken, than to bring the Jesuits into discredit. Conquer but them, and *Rome* is gone ; and when *Rome* is gone, Religion will reform of it self. This I tell you, upon the knowledg of that extraordinary Anger shewn at *Rome*, about the Dispute of the *Jacobites* ; and the Admonition given to the Nuncio to look well to such things.

To take any Counsel, 'tis sufficient to know that the Adversary avoids it: without which *S. Paul* has shewn an Instance —————
If you are still at the same Place, I desire you to present my most humble Service to my Lord *Mornay*. So concluding, I and my two Friends humbly kiss your Hands.

I should have divers things to tell you, but I dare not commit them to Paper, till I know you have the *Cypher* I sent you, and then you and I

my

may talk our Minds a little more freely together.
So, God keep you.

Venice, July 5, 1611.

LETTER LXVI.

THis Courier hath brought me nothing from you this bout; which I tell you only for Advice-sake. And I my self have little to write, things here in *Italy* being so very quiet, that no Man would wish or desire to have them quieter: God grant it be lasting, provided it be to his Glory, and our Good. Only Peoples Eyes are upon the Duke of *Savoy*, as if he were in the midst of Enemies. He has put 900 *Savoyards* into *Piedmont*, and posted 1500 *Swissers*. Things will hardly be quiet in *Savoy*, either because he has reason to suspect, or pretends to have some.

But the Affairs of *Germany* have abundance of Changes and Alterations: And though there seem to be an Agreement making between the Brothers of *Austria*, yet it will be to the diminution of both of them.

The Duke of *Saxony's* Death looks as if it had some Consequences of common Good to attend it; yet the Event of things is so uncertain, especially in that Country, which is not yet cured of its old lazy Disease; that 'tis ill foretelling what they may come to.

There is News now come in hither, that the Assembly with you hath had a peaceable breaking up, to every Bodies Content: Which is a clear

Sign

Sign; that God looks down with an Eye of Pity upon that Kingdom: But of this I expect to be further inform'd by you: But it gives me some trouble, that Signor *Barbarigo* is to leave you speedily; which puts me upon the Thoughts how to hold on our Correspondence; which I would not for a great deal have interrupted.

At *Rome* Cardinal *Joyeuse* hath been sick of a *Diarrhea*, and a *Fever*, which made them think he would die; but he is now picking up his Crumbs again.

The Pope deals with the Republick so dexterously, about that which I wrote to you before; that 'tis impossible he should do it more; and that which the Father disliked, goes on further; and there are Persons here so simple, as to think he has altered his Mind and Will; and few understand the Matter, as it really is, a meer complying with Necessity, and keeping an ill Intention towards us; nay, rather a purpose of owing us greater Revenge when time shall serve. I am troubled that by these sorts of Accidents, that little Religion there is, decays and dwindles away.

In short, we see by Experience, that God doth not give a Blessing to his Service, begun upon meer humane Designs, by an occasion of Vanity.

By the way of *Soria*, I hear of great things done by the Jesuits in the *Indies*, where they have gotten a great deal of Command and Power; which shews plainly what they intend to do in *Europe*, if possibly they can. But I will

be no further tedious to you at this time. So I conclude, and kiss your Hand.

Venice, July 23, 1611.

LETTER LXVII.

MY last Letter to you, was in Answer to that of Yours of the 28th of *June*: this present one acknowledges the receipt of your last of the 11th of *July*; which brings me good News, that you are on the mending hand; and puts me in expectation to hear by the next, that you are perfectly recovered; and I pray God you may enjoy your Health long and happily. This Courier hath brought us very good News from *Paris*; which, putting every thing together, gives us hopes of the lasting Peace of *France*, and every Body's Satisfaction. I am sorry that *Anti-Coton* doth not go on with his Work, because the way he uses, is a very good Method of letting the World know what these People, that call themselves *Jesuits*, are. If it be Fear that holds him back, he may, it may be, in time get Courage; and a good Work will never come out too late.

But God grant he may not be got over to t^other Party, as these great Masters [of Tricks] know that Trade very well. I have done your Message to Monsieur *Affelineau*, who tells me, he has still written to you, as I believe he has; but his way of sending must needs be very slow.

IF

If the Affairs of *Germany* did not afford us Matter of Discourse, we should hardly tell what to say to each other; and the Discourses which People have of them, are pleasant enough, because there is no such thing in them as shedding of Blood, and killing Men by whole-sale: but they furnish us with talk of *Diets* and *Agreements*, and breaking of them as fast as they are made.

Yet for all that, things go on but very heavily; and 'twill be a wonder if they end well at last. Let me intreat you to get the Inclosed delivered.

The King of *Spain* has made his third Son a Priest, and bestowed an Abby on him. *Breves* says, that if they make him a Cardinal, then *France* will be even with them, and strike in for a Cap for his most Christian Majesty's Brother.

This would be brave, to have three Popes all of a row; and 'tis a thing to be encouraged.

In *Spain* they have sent the *Nuncio's* Auditor packing; saying, that he was one of his Eminence's Evil Counsellors. Then they commanded the *Nuncio* to take off the Interdict of *Saragoza*; and he obey'd them. These are great Points.

The Governour of *Milan* hath given notice to *Geneva*, to take heed of the Duke of *Savoy*; he cannot stand still, but is always bustling to and again, and ruins his State: he will never be quiet, till he is in War with some Body or other. He is afraid of *Spain*, and for that Reason he dares not venture.

'Tis very certain that *Matthias* doth not dissemble against the Emperor; yet *Rome*, and

Spain, and *He*, know each others Minds. He will never keep his Word with the Protestants, any further than he is forced to it; and that with a secret Interpretation, *If he can*. He is altogether governed by the Bishop of *Vienna's* Advice, and never looks to be Emperor, but by the Help of *Rome*.

We are not to think that *Leopold* is any Favourite of theirs, who are such good Masters and Teachers, and know how to deal with both of them. *Spain* is about sending his second Son to be educated in *Germany*, that he may be able to do something when he comes to be of Age.

The Pope lets every thing go as it will. I pray, Sir, let my Lord *Mornay* know this: At *Rome*, the Cardinal *Joyeuse* being out of Town, a poor Man that was pursued by two Serjeants, only for Debt, took shelter in his House, and was protected by some of the Cardinal's Servants: and this making a Noise, many French Gentlemen went to the Cardinal's Palace to see what was the Matter. In the mean time the Pope gave order to the Governour [of *Rome*] to seize upon every Soul of them that were there; and he went in Person, with a World of Catchpools at his Breech; and making them beat down a Gate that was at the back-side of the Cardinal's House; in they all run, and cried out roaringly, *Viva Spagna, Let Spain live*; I know not upon what mad Occasion. There they laid Hands upon many Gentlemen, who were within, and particularly upon Cardinal *Peron's* Nephew. That Night they were fain to sleep in a stone Doublet, after they had been examined; and the next Morning they were let
out,

out again, all, except those who occasioned the *Hubbub*.

The Cardinal himself hearing of what had been done at his House, went to *Rome* next Morning; and putting up his things, went out of Town immediately again, without speaking either with the Pope or *Borghese*. There is now a talk of making the Cardinal some Satisfaction, and the *Spanish* Ambassadour presses it the most eagerly of any of them all.

In the mean time those poor Gentlemen, besides the Disgrace and Trouble of being put in Prison all Night, had many a knock on their Pates into the bargain, by the But-ends of their Muskets. Having no News of any moment, I was willing to let you know this lilly Passage. So I rest, and kiss your Hands.

Venice, August 16, 1611.

LETTER LXVIII.

BY this Courier I receive Yours of the 28th of *June*; which brings me the troublesome News of your Gout. I think it comes too often upon you; and though it be a cleansing you of ill Humours, and consequently leaves the other Parts the sounder, yet let me entreat you to give it the fewest Occasions you can of returning upon you.

I believe you commit no other Disorders, but by Studying too much; which I would wish you to abate. I have heard how your Assembly has ended, not only by your Letters, but others

from *Paris*; and the Queen's remitting of things to the Council, seems to be a very dangerous Matter. God grant that all may end to his Glory, but I have a great Fear upon me about it; yet I remember what the wise Man said, *In melius adversa, in deterius optata feruntur.*

The Spanish Designs do every Day appear to be other than those they had in *Philip* the Second's time. I have seen an Explication given in to the King, by the Kingdom of *Aragon*, about the Interdict of *Sarragoza*; and 'tis penn'd with Liberty enough; and shews that they are going the way to get such Liberties in *Spain*, as the Gallican Liberties are in *France*. But 'tis a more important Matter that the King has made his third Son an Abbot, and bestowed upon him an Abby in *Portugal*, which brings him in above a hundred thousand Ducats.

He, in time, will not only seize upon a great part of the Church-Revenues, but also its Power: and when that once comes into the Royal Family, there will be but little Dependance upon *Rome*; and I look upon this Change as a Matter of great Consequence. I should think you have heard of the Expulsion of the Jesuits out of *Mexico* the Chapel, which might be a Pattern to other Imperial Cities to do the same; but I esteem the way of doing it above all.

'Tis believed here for certain, that the Emperor and his Brother will agree together; but it will be to both their Disadvantages. Here in *Italy*, the Duke of *Parma* hath imprisoned many of the best of his Subjects, without doubt, for some Treachery; some say it is for Intelligence with *Spain* against *Turin*. *Mantua* and *Modena* are

are to have a Meeting ; and the Duke of Savoy has Thoughts of coming hither ; but he is such a whimsical Prince, that he is good for nothing, especially here.

I long to see the next Courier, to know how you do ; I hope you are got up again ; and I wish you your Health a long time together ; for I do not like these frequent Relapses.

The Business of *Ceneda* between the State and the Pope goes pretty well, but slowly on ; and, as I believe, ——— before : it will be necessary for them to grow hot again ; or, it may be, that they will be stifled. But unless God doth grant that things go well, we must not expect that humane Endeavours will produce a happy Conclusion of them, especially seeing they are managed with the least Aim at God's Glory of any.

There is no more to be done, but sowing the Seed, and waiting God's time till it grow up. I beseech his Divine Majesty to bless you with perfect Health, and vouchsafe you his Protection, and grant you all present and future Happiness. So I conclude, and kiss your Hand.

Venice, August 2, 1611.

LETTER LXIX.

AS I have given you an Account of my former Letters to you ; so, to tell you what I have had also from you. I received in time those of the 28th of June, and the 15th of July, which I can precisely say, because I remember the Date

of them perfectly well. I cannot so exactly inform you of my own, because I keep no particular Account of them.

This I am sure of, that for some time there has gone no Courier from hence, but what has had along with him some Letter from me to you. I return you hearty Thanks for the Advice you send me of the hopeful Course of things with you, which I speed, as well as I can, with my Prayers to God for them.

And though those Matters are otherwise represented here, yet I believe that they are, as you write me word. We have an Ambassador at *Paris* that makes it his Business to lessen, all he can, and to put an ill Face on the Affairs of the Reformed Churches; and this he does to keep honest Men here from taking Courage; and he strangely magnifies the Affairs of Papists: this is a scurvy thing, and doth ill Service; but 'tis not to be help'd. You must understand that there have been eleven Cardinals lately made; at which the Court observes, that though sometimes it has been known that a Pope hath created a Cardinal or two, out of the times of *Fasting*; yet intire Promotions have still been made in those times, according to the Custom of Antiquity, excepting by this present Pope, who has (in his time) made three several Promotions, and every one of them still out of those times; from which the Couriers of *Rome*, that have nothing else to do, do draw divers Predictions and Prognostications.

The making of the *Nuncio* of *Spain* a Cardinal, and leaving out the *Nuncio* of *France*, that has laboured like a Horse, is a thing which I cannot tell

tell whether it may make him less diligent in the Pope's Business, or more, to be fitter for a Cap hereafter. But the Number of Cardinals is so great, that there is no other Promotion to be look'd for these three Years at least. The Persons promoted will be all (except that *Florentine* who was made at the Queen of *France's* Instance) for the Spanish Faction. For the Place of Auditor of the Chamber, and that of Treasurer of the Pope's Household, there will be gotten 150000 Crowns. The Venetian Prelates make a shift to hold up their Heads by good Presents and Gifts; and though they are entertained well, and look'd kindly upon, yet they have got nothing yet for Reward of their Labours, but dull windy Hopes. The Court of *Rome* is extream mad at the Resolution taken in *Spain*, that no Pensions laid upon Ecclesiastical Benefices upon the Heads of Spaniards, be paid to any Italians; and the Pope has complained of it to the Spanish Ambassador. But the Spaniards [like the *Medes* and *Persians*] never undo what they have done. This will mightily lessen the Court of *Rome*, and make the Burden unsupportable to the Italians, who must make up amongst themselves what is taken from them elsewhere. And because this is a thing that you, it may be, are not so well acquainted with, I shall shew it you. There is a Law in *Spain*, that none can have Benefices or Pensions there but natural Spaniards.

The Pope was wont to lay a Pension upon the Benefices of *Spain*, which was applied to some Spaniard-Resident in the Court, with an Obligation upon him to be answerable for so much Money to some Italian. This kind of Trick the
Spa-

Spaniards have now prohibited. About the Matter of the Interdict of *Sarragoza*, the King's Counsel, after many Debates, hath resolved, that the Spoils [or Estate] of the deceased Archbishop shall be administred' by the Secular Magistrate, who is to pay Debts out of them, and distribute what remains according to the Laws of *Aragon*; and that the Interdict shall be taken off. The *Nuncio's* Auditor has opposed the Execution hereof, and for that Reason is sent packing out of *Spain*. The *Nuncio* holds his Tongue, and thinks it his best way to meddle no further in it, since there is no other Remedy for it.

News is come this Day of a certain Place being taken by the Duke of *Savoy*, which belongs to the *Genoese*; this makes some stir, and the Governour of *Milan* hath gotten some Men together again, which he had disbanded before. I don't well know what the Matter is, nor any more of it than I now write: but this I know, that 'tis a very considerable thing. God grant that every thing be for his Glory! I communicated to Monsieur *Affelineau* what you wrote me in your last, of the 25th of *July*; and I did what you bid me to Signor *Molino*, who does hugely long for an Opportunity of serving you in something that might be acceptable to you. As to the Cypher, I don't think there can be any thing to make it difficult for Use, except in the parting of Words which are joined by an Apostrophe, which I always put for one. In the Business of *Ceneda* the Pope deludes the Republick with the greatest Art imaginable: there is no fore-seeing yet whether this will make a Rupture. The Republick has banish'd the Bishop of
Padua's

Padua's Vicar, because he kept some *Nuns* excommunicated, that had a Benefice taken from them by the Pope, and made their Application about it to the *Doge*.

Some Monks of *Padua* having many Lordships in their Possession, had erected a Jurisdiction over the Country-folks, which has been taken from them, to the Pope's great Dislike. *Rome* bears every thing, but at last there must be a Breach, or else every thing must be given up. The Pope thought to do us a Diskindness, by not making any Venetian a Cardinal; but honest Men look upon this as a Piece of Publick Service.

I greatly long to see the Lord *Mornay's* Works, particularly his Letters to the King. We have such scurvy News of the Affairs of *Germany*, that every Body grows out of Hopes of seeing any thing there but Confusion; which, yet, God forbid, that it ever should be in that noble and generous Country. But every Body must submit to God's Will, which often produces a good End even out of the wicked Designs of Men. I beseech the Divine Majesty to bless you with all Prosperity. So I kiss your Hand.

Venice, August 30, 1611.

LETTER

LETTER LXX.

I Have seen Yours to Monsieur *Affelineau*, and there was no need of any Apology for not writing to me by this last Dispatch: for as I always do receive your Letters with great Joy; so I desire you may never incommode your self by writing to me, especially since I know that you would never omit sending to me, unless upon some very good reason: but I should be very well contented if you should never do it, but when it consists with your own Convenience. But let's lay aside Ceremonies and Compliments, which are silly and impertinent things, where there is such a real Friendship as is between you and me.

For some Days together, till now, we have had considerable News in *Italy*. The Spaniards are gotten into a Place of the Genoeses, called *Sassello*, which is upon the Borders of *Montferrat* and *Piedmont*; so that no Succour can come between. The Spaniards having gotten the Marquisate of *Final*, which is upon the River of *Genoa*, yet found it impossible to pass from the State of *Milan* thither, without making a Passage through the *Genoese* Country. Now by the means of *Sassello* they go from the State of *Milan* into *Final*, and consequently to the Sea-side all along upon their own Country; which is a thing of great Moment, because they will have no further need of the *Genoeses* leave to bring their Souldiers out of *Spain* and *Naples* into the Dutchy of *Milan*.

All the Italian Princes grumble at this; but the Dukes of *Savoy* and *Mantua* are very jealous upon it. Yet for all this, making my Judgment of it, I believe the Spaniards will not keep the Place; and so every Body at last will be quiet. In *Sicily* there is this has happened, That the Vice-Roy resolving to punish a Priest for I know not what Crime, he took Sanctuary in the Church; and the Archbishop defended him, both as he was a Priest, and as his Place of Refuge was in the Church: but the Vice-Roy, for all this, made him be taken out of the Church, and hang'd up immediately. The Archbishop hereupon declared the Vice-Roy excommunicated; and the Vice-Roy caused a pair of Gallies to be erected before the Archbishop's Palace-door, with an Edict, threatening the Halter to any that should go in or come out of it. There was a Courier sent Express to *Rome* about this Matter, where they don't much care to hear of such things as these are; considering that about these Bickerings concerning *Jurisdiction Ecclesiastical*, there are bred Quarrels every where; and that they go down the Wind, and come but blewly off, whenever they arise. If the News be come to you that the *Sicilians* have granted *Letters of Reprisal* against the Merchants of *Venice*, upon the Account of an old Debt owing them; never look upon it as a thing of any great Consequence, because it will never get beyond the Bounds of Business. I hear, there has been some Disgust in *France* between the Parliament and the Nuncio. I should be glad to know what's the Matter with them.

I am also told, that there are divers Books there out against *Bellarmino*. I should be glad to know a little the Contents of them, and if they are worth buying, to have them. We have seen divers Pieces of the English Writers upon those Points, that are very good ones; but yet I don't think the Romans will meddle with answering them, but leave that part of the Work to the Jesuits that are on t'other side the Mountains.

The Pope has desired the Favour of the State to have the Vicar of *Padua* restored; but his Request was to no Purpose. This Day seven-night *Castelvetto* was clap'd up into the Inquisition: the Ambassador of *England* ask'd the Favour to get him released: the Republick granted his Request, having taken him out of Prison, without saying any thing of it to the Inquisition, the *Nuncio*, or any other Churchman whatsoever: which is a greater thing than ever was done before; because till now that Office did depend upon *Rome*, though the Republick has had the Assistance of it, and so qualified the Tyranny of that Court.

To command their Prison open, without their leave, is a very great Matter; but he that did it, never troubled his Head about Consequences. If the Pope holds his Tongue at this, he is a lost Man: if he opens his Mouth at it, he will either lose as much more, or make a Rupture. This is a greater Business than *Ceneda*; because herein the Pope gets by induring and gaining time. I have had a very proper Occasion of speaking with Signor *Barbarigo's* Successor, who is a Person of great Understanding, and hath
desired

desired to have a Correspondence with some in *France*, through my Interest, when he is at *Turin*: and I have mentioned Monsieur *del Isle* to him in such a manner, that he has desired me most importunately to pray him to accept him for a Friend, and commence an Intercourse with him when he gets thither, shewing me what a Desire he has of the Acquaintance of some discreet and wise Person that knows how to judg of things.

But then, after this, he would think himself very happy, to have some body to advise him from *Paris* of Occurrences there, that he might have things fresh and in due time. And I have been thinking, that by the same Monsieur *del Isle*'s means, he might have one there who sends his Letters, or any thing else———because upon very good reason, having an Ambassador in *France* that is a Zealot for the Pope, 'tis convenient to make use of him at *Turin*, to do some Good for Religion. And I pray, Sir, let me know your Mind about this Matter; and whatever your Answer is, I assure you it shall be very welcome.

And next I must tell you of my own Interest, that I am at a very great Loss, by missing Monsieur *L'Eschassier*'s Correspondence, whom I have a great Esteem for: and I speak it freely and ingenuously to you, that I have been greatly profited by his Letters. I would fain have that Correspondence settled again, by your Interest: but it would be a tedious thing, if my Letters were first to be brought thither. If that Gentleman that takes Care of the Letters between you and Signor *Barbarigo*, could also get mine handsomly conveyed to Monsieur *L'Eschassier*,
and

and his to me, I should take it as a great Favour and Benefit : And I expect your Answer to this Proposal, as well as the foregoing one, at your leisure ; which concludes my Letter. So I kiss your Hand, and so doth Signor *Molino*, so does Father *Fulgentio*.

Venice, Sept. 13, 1611.

LETTER LXXI.

I Will begin my Answer to Yours of the 25th of *August*, from the last Clause of it, concerning the Continuance of our Correspondence ; by telling you, that there is nothing that I wish for more, than that I have thought very much of it ; and I have had the Occasion punctually represented to me, about which I wrote you word by the Courier this day Fortnight.

I shall attend your Answer ; and if you shall therein approve of my Design, we shall get that Point settled for a matter of a Year together, unless God should afford us a better Opportunity of sending to each other ; which I think we may have by Signor *Barbarigo*'s going Ambassador thither : which not only for the above-said Reason, but many other greater Ones, would be most highly to my Joy and Satisfaction. However I will not, for the Hopes of a greater Good, leave a certain One, though it be a less One.

Your [Author of] *Anti-Colon* is much desired here. Every Body expects his Vindication to be an excellent Piece, from the Satisfaction
that

that his first Book hath given. Monsieur *Servine's* Book must needs be a very useful one, by the Particulars of it which you write to Monsieur *Affelineau*.

Concerning the *Anti-Jesuit* we have had no News yet. I think there was such a Book printed in *Germany* some time ago ; but it was a very ordinary one.

In short, 'tis time to leave off Words, and come to Deeds ; and yet I do not see any Opportunity for it : and Words are no more (as you say very wisely) than ill Language at the hatching of Cockatrice Eggs ; but he that can do no more, is to be excused. *The King of England is not to be excused, for making use only of his Pen, when he has it in his Power to make use of other Weapons, though he had no mind to make them cut.* One thing there is that gives me encouragement ; which is, that God will have his own Time to produce some good End.

In the Business of *Ceneda*, there was a very notable Act done by the possession of it ; and it was thought the Pope would go about to counterpoise that by another, or else come to a down-right Quarrel about it. But he did neither one nor t'other ; he hath only debated the Reasons of the Title to it : But we have *the eleven Points of the Law* on our Side.

If he is resolved to bear every thing, then there can be no Contention. He makes no words about the Prison of the Inquisition. There is now lately a *Theatine* Friar clapp'd up, upon the account of Confession ; and he bears this too. He minds nothing indeed but to get Money for his Family. So many honest and

good Men, seeing his meanness of Spirit, say, that it is not good to bring him down so low; and they do not do what they would do, if they thought he would make Resistance.

But even his Sloth is advantageous to him. *Spain* doth every day do something to him—— that at last they melt by the great Flame. I am afraid that the——— in *Rome*, and that their Patience will put a stop to them all. So finely do they rock the World asleep. I understand there is a close Treaty on foot, about a Marriage between the Prince of *Wales* and the *Infanta* of *Spain*. The *Jesuits* have had mighty doings of Joy for the Affairs of *France*. The *Spaniards* have seized upon another Place of the *Genoefes*. I can never think that any Good will come of *Italy*, if it does not first begin in *Germany*.

Things which are past, have rather made a Dissoluteness than a Reformation. So 'tis time now to finish my Letter; and I kiss your Hand.

Father Master *Fulgentio* hath a very great mind to see the Book called *The Anti-Jesuit*, that was spoke of before. For my own part, I am always of that mind, that if it be not a curious thing, I don't care for seeing any, having Books enow in *Venice* to study upon, without sending abroad for them: Yet I still depend upon your Advice and Counsel; informing you withal, that one Copy of a Book serves us all together. And here again I kiss your Hand.

Venice, Sept. 27, 1641

LETTER

LETTER LXXII.

BY the Courier that went this day Fortnight I wrote to you, sending the Letters as I used to do. I had none from you by this last that came from *France*: Which I only acquaint you with for Advice sake, not intending that you should give your self any trouble about writing, when you cannot well do it.

That which passēs here in *Italy*, of any great Moment, is the Business of *Sassello*: which notwithstanding, I should be apt to say, will breed no Novelty here; but that having seen great Beginnings come to nothing, I do imagine 'tis possible for a small and inconsiderable Cause to produce some great Effect: And as a thing that is likely to come to pass, may never do so; so a thing that is not likely to come to pass, may nevertheless be effected. The *Genoeses* sent to complain of it to the Constable [of *Castile*], Governour of *Milan*; and he made them but a sōwre Answer. The News whereof being got to *Genoa*, there was a very great Uproar amongst the People about it; which much indanger'd the House of the Spanish Ambassador *Vives*; and some great Mischief would have ensued, if the Scigniory had not sent a Guard to protect him. And even some of those who are interested with *Spain*, spoke their Minds freely, that they would prefer the Liberty [of their Country] before their own private Interests. That State has given order for raising 3000
T 2 *Swissers*,

Swissers, and 3000 *Corfes*, [or Men of *Corfica*]: Some say it is for their Defence against Foreigners; others, to prevent Intestine Divisions. This last Reason is the most likely; because if they bring in *Swissers* who are not Protestants, they will have so many *Spaniards* of them. I cannot tell whether the Marriage of *Savoy* meets with a Rub, or no. A Secretary of Ambassador *Vives* is gone to *Turin* to dissuade it: for the effecting of which, he has let fall such words, as the Duke of *Nemurs* takes to be dishonourable to himself: Whereupon a French-man, his Lieutenant, went arm'd and well-attended into the Secretary's House, and gave him the Lie, and threatned to kill him if he did not eat up his Words.

The Secretary at this, complain'd to the Duke of the Violating the *Laws of Nations*; and has required a *Declaration* of the Safety of his Person. The Duke has offer'd him, that Satisfaction shall be made him: but they cannot agree about it; one of them insisting upon a great deal, and the other resolving to give but little. Some Body believes, and upon very good Reasons of Likelihood, that the Affront was promoted by *Savoy* himself.

I have no Account yet of the Affairs of the Assembly, though there are abundance of things talk'd about it here, but all in favour of the Papists. The Business with the Pope is put up. About that Business of the Inquisitor, which I wrote you before, he has said nothing. The Nuncio has lately required to torture the Abbot, that you wot of when you were here, and who was given to the King, and so to the Pope;
for

for the Judgment of that Matter is not done yet ; and he has been denied his Request. The News we have out of *Germany* are very considerable ; and if it should happen that the Emperor parts with *Bohemia*, and takes those into his Service whom he proposes to have, he must needs be *less than his Word*. I see things herein very confused ; and I look upon it in a manner impossible to mend them, considering the turbulent Brain of the Duke of *Savoy*, who hath many Turnings and Windings to get out of his Proposals ; besides, that his Word is Arbitrary, and not much to be built upon ; though he is withal a great Catholick, and a good Christian as much as needs be.

I must here break off for want of Matter ; but I must still desire the same place in your good Favour. And so I kiss your Hand.

Venice, Octob. 11, 1611.

LETTER LXXIII.

BY this Courier I have received two of Yours together ; one of the 7th and 11th of *September*, t'other of the 20th of the same Month ; for which I return you many Thanks. As for the Advice you send me of the State of Affairs, which though I could have wished that they might have been better ; yet since it has pleased God so to dispose of them, I am willing to believe they will better go on to the Service and Glory of his Divine Majesty, than if they had gone according to our Desires. The Report

that is gotten amongst ye, concerning those things at *Bologna*, is all false; nor did any thing happen there that could give occasion to such a Rumour. Things were never quieter than they are now.

The Pope is resolved to know nothing of what passes: He lets the Republick do what they list; insomuch that our Politicians forbear doing any thing out of Modesty: but 'tis with this Certainty, that they could do somewhat if they had a mind to't. For two Years we have had at *Rome* an Ambassador, that was extream fit for that Place: and he being at last called Home, there was another sent thither that was worse than he.

He is now dead; and good Fortune, or, to speak properly, the *Will of God* hath directed us to the choice of a useful Man in his room: Which is an Argument that the Divine Majesty is willing to do us Good, because a better Man could not be sent. I writ my Lord *Mornay* something of Moment, and therefore I desire the Letter to him may be safely sent him; and for fear of the worst, lest some-body should get the handling of your Letters before they come to your Eye, I had no mind to superscribe it, any more than what is sufficient to you to know which is which. So I must entreat you to give that Letter a new Cover, and to tell him that it is for him.

Signor *Barbarigo* will stay at *Turin* till about *Easter-time*. What we may do about our Correspondence, I wrote you word of about five Weeks ago, and I expect your Answer thereto. I cannot tell what the great Embroils in *Germany* will

will come to, something or nothing.

He that would think of Things past, and the great Love we have for Ease and Idleness, would imagine they would come to nothing: but Things go so far on, that they forebode a Change. The *Genoeses* sent an Ambassador into *Spain* about the Business of *Sassello*. I believe he will be so treated by the *Spaniards*, that he had as good have staid at Home, and that *Sassello* will be where it is.

At this time the *Spaniards* are fortifying a Place upon the Confines, called by those of *Asti*, the *Cisterne*; which is a thing that the Duke of *Savoy* will not be pleased at, nor the Pope, because it is a Fee of the Bishoprick of *Asti*. There's a great deal of Reason for keeping Mens Eyes open, but the Lethargy is too powerful upon them.

'Tis said here, that the Parliament of *Paris*, upon account of the Arrest——— and so 'tis said that Monsieur *Servine* has published some Additions of his, and Interpretations of the Arrest made against *Bellarmino*.

Signor *Molino* and Father *Fulgentio* send you a world of hearty Respects; and I am exceedingly glad, that by the Grace of God you have your Health tolerably well, hoping that you will still be better. I can never cease wondering at *Bellarmin's* Treasons: but I must cease to give you further trouble at this time. So I kiss your Hand.

We here speak diversly concerning the Decree pronounced against *Bellarmino*. I should be glad to know the Contents of it, and all the Particularities about it, that I may be able to inform

some Senators, that are my Friends, therein; who can hardly endure to hear his Name mention'd, as being a Person born to damnify the Quiet and Peace of Christendom.

Venice, Octob. 25, 1611.

LETTER LXXIV.

MY last to you was dated *Octob. 25.* and by this Dispatch I have received two from you at once, viz. of the 1st and 23^d of *October*. Signor *Barbarigo* writes me word, that he has received the *Sorbon Censure* and *Servine's Book* for me; but having a mind to read them himself, he keeps them till next Dispatch; so that I shall go nigh to have them within four days; and I humbly thank you for them, being things I had a great mind to see.

I am sorry for the Difference that happen'd in the *Assembly*; and I am afraid that things will go further, because the Traitors discover'd will never prove good Men; and the Contagion will infect others. There is little hopes to mend them, because 'tis not Health that is Infectious, but only Disease.

Yet this we may believe, that God would never have permitted this Evil, but to order it for Good. *James Badover* is come hither in his way to *Rome*; and I believe that Father *Cotton* and he* are of one Gang: Yet he had need to be wise,

* The Word is, *Affai in Cottonato*.

wife, for fear he be served the same Sauce that *Reboul* was.

The Matter of *Saffello* has been such, that it might have awaken'd even those that be Deaf; but those in a Lethargy are past the Noise. In short, all hereabouts are of the same Mind, to keep up Idleness and Ease, excepting the Duke of *Savoy*; and I am afraid he does not understand it well. The Spaniards don't care for trusting Mens Children against their Fathers. He has now set a watch upon his eldest Son, and this is certain.

Some say it is, that he may not get away; others, that he may not turn *Capucine*. The Business that happen'd at *Palermo*, is tolerated; and that of the Vicar of *Padua* is not talk'd of; but there is means used with the Duke of *Modena*, who has not Satisfaction given him.

There is nothing further said about *Castelvetro*, but a Reprimand to the Nuncio for not protesting against it. The Pope resolves to live merrily, and make Peace every where for the present. The Duke of *Savoy* has given the *Capucins* to understand, that he will have none of their Order in his State, but such as are his natural Subjects. This is a thing that nettles where it concerns; but 'twill be born withal. The Spaniards talk of fortifying *Cisterna*, a Place bordering upon the Dutchy of *Milan* and *Piedmont*; and that which is most material, it is a Fee of the Bishoprick of *Pavia*; and so it will vex both the Duke and the Pope.

The Pope will bear with it, and the other cannot oppose it. We have News of the Queen of *Spain's* Death; and that the Duke of *Lerma* is

is in danger of his Head: who if he should be put to death, it would, without all doubt, make a great Alteration of the present State of Things; not to any hazard of War, but of another sort of Business. Our Cypher, as it is so safe and secure, that no Body can possibly make any thing of it; so it has this Defect, that the least Mistake of him that writes it, renders it unintelligible; and also he that uncyphers it, had need be very careful.

As to Signor *Barbarigo's* Successor, he is not to go to *Turin* till after *Easter*; and so, till that time, we may think of divers things: and who knows but that Signor *Barbarigo* may be the Man for *France*? There are three [in nomination], whereof he is one; another is a Friend of mine; and the third is one, whom I should be loth to trust; who are to go to *France*, *Spain*, and *England*.

And it would be hard Luck indeed, if I should not get one Friend of two where I wish him; and let the third go to the Place that is fittest for him. But to our Business hereafter: You will not want any to give you notice of Occurrences, so far as is necessary, from *Savoy*; but they will not know how to judge of them.

Your desire would be for a prudent Person; that, when there happens any thing worthy of your knowledg, and more than what every Body is to know, can give you such a Judgment of it, which the present one is much abler to do than he that is to come. But of this Matter we shall have further occasion to talk in the mean time. I have not seen him these two days, to give him

an account of what you write about; but I know it will be welcome to him when he hears it. I believe I shall not need to tell you any thing else but this, that the Polish Gentleman, who was here to see me from my Lord *Mornay*, and brought me his Letters, which I answer'd by your Packet, told me, that that Lord had sent me a Book, but he could not tell by which way.

I have no tidings of it yet; but I have seen another Copy of it; and I do extreamly like the Art and the Pains of it; which, without all peradventure, will be enlarged either by him or some Body else; for the matter is so copious, that it needs more Room: And from hence I judg so, because I find, for my own part, that 'tis necessary to be very attentive to the Subject, though I understand the Matter well enough, as things in it run over one another; being, as we say in *Sailors* Phrase, *twisted* together very close, in so much that Readers of ordinary or small Capacities will hardly be able to peruse them to advantage and edifying.

I was not over-willing to give you this Judgment of mine about it; for otherwise, as to the truth of things, and the Author's Judgment of them in writing and applying them, there is nothing can be done better. And for a Conclusion let me tell you this, Without question *Badover* goes to *Rome* to do some Mischief, upon the Jesuits Instigation. And here, to abuse your Patience no longer, in reading my Impertinences, I must close up all, kissing your Hand, and intreating you, if you write to my Lord *Mornay*, to give him my most humble Service, telling him,
That

that I shall say no more to him about that which I wrote to him of, till I hear from him. Signor *Molino* and Father *Fulgentio* do heartily salute you.

Venice, Novemb. 8, 1611.

LETTER LXXV.

MY last was dated on the 15th, after which I have had by this present Courier your most welcome Letter of the 27th of *October*, by which I understand very well how Matters go with the Protestants in *France*. We ought to put our Trust in God, who brings Good out of Evil.

I thank you for what you have written to Monsieur *L'Eschaffier*, whom I have a great Value and Reverence for. I have been much pleased with reading Monsieur *Servine's* Remonstrance, which I take to be an excellent thing. He has passed a Judgment upon that Book that deserves his Favour: but the *Sorbon* might have been more modest in censuring * my Lord *Mornaies*, and might have shewn more Judgment than they did. I do not wonder at them for saying, that what has been written for the canonizing of Father *Ignatius*, may be well interpreted; for that's the way of all Papists, to allow of any Excess of Praise, in things that are to their liking; and to give

* That Book of his which they censured, was his *Mystery of Iniquity*, which the *Sorbon* condemned in very rude and foul Language, on *August* 22, 1611. The Decree was published at *Paris* in 1612. in a little *Collection* of things against the *Jesuits*, beginning with *Richer's* Book *DE ECCLESIASTICA ET POLITICA POTESTATE*.

give any scurvy Interpretation to those of others.

We find it true by Experience in this Instance: If the Pope should but be compared with other Bishops, it is not to be indured; O 'tis a damned Heresy! but if he be made equal with God; O then all's well; and it meets with a good Interpretation. The *Sorbon* did use to be esteemed and valued for their Judgments and Determinations; but ever since a certain time till now they have lost a great deal of their Reputation.

For Answer to your Letter, there is no need of saying any thing but about the Cypher----- I come to the News that we have here, which is very considerable. Part of the Spanish Fleet is come back to *Naples* from the Coasts of *Africa*, where it was terribly shattered, without knowing what is become of the rest of it; so that it has had such another Victory as they use to get upon that Coast.

The Duke of *Savoy* hath had a Conference with *Desdiguiores* at *Susa*; and that Prince is continually talking with Commanders and Officers. What Designs he may have in his Head, is not yet understood here; nor can I think of any he can have, unless it be to make *Spain* a little jealous of him. There goes a Speech up and down, that his eldest Son has a Mind to be a Capucine Friar: I cannot affirm this for Truth; but so much I know for certain, that his Highness has commanded the *Capucines* to keep no Friars in the Convents of his Dominions, unless they be his own natural Subjects. That Duke has also made a Castle in the Land of *Uzza*, to be demolished, which is a Fee of the Church of *Asti*: and the

Pope

Pope has not made any such Noise about it, as was thought he would. I think I wrote you Word formerly, that the Spaniards have made four Requests to the Pope: One, that he lay no Pension on the Heads of Spaniards, to be paid to Italians. The second, that Causes even at the second Instance may be tried in *Spain*. The third, that the King have the Nomination of all Bishops in his Dominions of *Italy*. And the fourth, that instead of the Spoils [or Estates of deceased Bishops] in *Spain*, there be an annual ordinary Revenue settled, and no more Spoils be demanded. It was thought that the three first would be hush'd up, but they are debated again, and an express Messenger is expected out of *Spain*, who comes to solícite the Expedition of them: and Father *Alagona*, a Jesuit, was dispatch'd from *Rome* to *Spain*, to shew that their Demands are against Conscience. We shall see what all this will come to.

Another Piece of News I have from *Rome*, which being very considerable, I shall copy out from the Letter that brings it me, word for word, and leave you to judg of it. Thus it is.

“ T’other Day the Abbot of *Bois*, a French-
 “ man, of the Order of *Celestines*, was clapp’d
 “ up in Prison by the Inquisition, by the Queen’s
 “ Order, for being a seditious Person; and one,
 “ that after the King’s Murder, preach’d things
 “ publickly to the Prejudice of Religion; and
 “ that which made her resolve so, was, for his
 “ having spoken stoutly against the Jesuits, and
 “ vilified them openly. And the Council and
 “ the Queen having a Mind to send him to Jail;
 “ thought

“ thought fit to forbear such a Resolution, for
 “ fear of some rising amongst the People; the
 “ Man having a great Auditory to stand by him :
 “ and so they contrived to send him to *Florence*, to
 “ do a certain Business there for the Queen,
 “ where they catch’d him finely in a Trap that
 “ was set for him; and so finely they have got
 “ him in, that he will have a hard time of it;
 “ having nothing to support him, and being
 “ skowl’d at by the French Ambassador: and
 “ the Jesuits will do their Part sufficiently to
 “ keep him from ever reproaching them again
 “ the longest Day he has to live: for amongst
 “ other things he took great Pains to let the
 “ French in *Paris* understand that those Jesuits
 “ were the Cause of the King’s Death; which
 “ if those People had been perswaded of, they
 “ might have made bloody Work with them:

I can read this poor Man’s Destiny, that he
 will be served just as Friar *Fulgent* the Cordelier
 was; and so God have Mercy on him.

I do not write again those things contained in
 the Cypher which you could not understand; be-
 cause they are now otherwise: but when our
 Ambassador begins to do Business at *Rome*, you
 shall not want for Intelligence there.

So for this time I shall leave off abusing your
 Patience, by entertaining you with these little
 Stories; but I shall always keep up the Reverence
 and Love I have for you. Signor *Molino*, Father
Fulgentio, and I, do kiss your Hand.

Venice, Novemb. 22. 1611.

LETTER LXXVI.

MY last was of the 22^d of *November*, in Answer to yours of the 17th of *October*. By this Courier I have received Yours of the 11th of last Month. I gave you before an Account of the catching of the Abbot *de Bois* in *Rome*. I am now to tell you a thing that I did not know then, that the poor Man fearing what befel him, was unwilling to go from *Siena* [in his way from *Florence* to *Rome*], unless he might first have the Pope's Patent of *Safe-Conduct*: and having that, on he went, and thought himself safe and sure; but he was not the first, nor will he be the last that trusts one, that owns himself not obliged to keep his Word and Faith. The Court puts a fine Face upon the trappanning of the Man, by saying, that the Pope's *Safe-Conduct* signifies nothing to the *Inquisition*.

He was apprehended on the 10th, and hanged up publicly on the 24th Day in the *Campo di Fiore*: but betimes in the Morning his Body was taken down from the Gallows and buried: and no Body can tell what is the meaning of this strange sort of Mixture of *Publick* and *Secret*, [hanging of him openly, and then carrying his Body away privily.] 'Tis certain the French Ambassador had a Hand in his Death.

We have no other News in *Italy*, but that *Piedmont* is full of Souldiers: but 'tis certain that this will make no Alteration, and that in the mean time that Country is ruined.

The

The Marriage between *Spain* and *France* is look'd upon as concluded: and if the King of *England* resents this, he may thank himself, because he acts more like a Divine than a King. The Cardinal *Joieuse* hath been in Health, and minds his Pleasures to some Purpose.

He has found out a little hilly Place not far from *Veletri*, where the Sea is seen; and *Rome* designs to build him a fine Palace there to dwell in, which is to be called *Monte-Joiosa*.

I shall be glad to hear that the Affairs of the Protestants in *France* are redressed; for that is all the Good there is in the World. The Marriage of King *Matthias* is by this time consummated, which has cost him the Kingship of the Romans, because the Spaniards would not have him have any Children, that the next Emperor may have a Son of *Spain* to succeed him. They now turn their Favours upon *Albert*, and have gotten the three Electoral Votes, and *Saxony's*.

Yet there will be great Difficulty in it, if the Emperor be against it, and the other two; and especially if *France* interposes, and makes an Interest with *Treves*. I received, as I wrote you word, the Censure of the *Sorbon*, upon my Lord *Mornay's* *Mystery*; and I wonder what's the Matter that the other about the canonizing of Father *Ignatius*, is not also published and printed, as that is, unless it be, that they have a greater Regard for the Honour of their earthly God, than they have of the heavenly one.

I wonder not that the Spanish Ambassador has burn'd *Bellarmin's* Book, being very well assured, that they will never indure those Ecclesiastick Exorbitances in *Spain*.

I have seen Monsieur *Casaubon's* * Book, which wants nothing as to the Frame of it ; but I should have been glad that the English had afforded him more Matter against the Jesuits.

I am much pleased that he has so roundly rebuked that Lie, which was given *Anti-Coton* in his Name, which *Anti-Coton* would do well to remember that Business of the Abbot *de Bois* [in his next Book.] I could wish that *Coeffeteau* were not so mightily *flung at* as he is ; because the Man hath some good Propositions in him, that do not so well please those at *Rome* : but that rather all would join against the common Enemy ; and if we could but *get him once down*, particular Controversies would easily be accommodated and agreed.

I have had no News yet of † *Richelieu's* Apology, nor of *Cujatius's* Lectures ; and I intreat you to take no further Care about them. I am much troubled at *Castrine's* Misfortune ; and I wish it lay in my Power to do him Service.

I see that if the *Sorbon* and the University have no body else to cope with, they will be against the Jesuits ; but I am as good as sure, that they will be good Friends ; and the *Sorbon* will always yield to them, and fall upon the *Hugonots* : and 'tis ill trusting to the Contention of two Parties, when they have a Retreat to make them shake Hands and be Friends. I have written thus incoherently, because I would answer your Letter Step by Step, having little time to spare this Day ;

* This was his Epistle to *Fronto Ducaus*, printed at London, Anno 1611. in Answer to the Jesuits Apology, printed at Paris.

† It may be that was in the Father's Copy *Richelieu's*.

Day ; and being just now obliged to seal up my Letter. Signor *Molino* and Father *Fulgentio* send you a thousand Services ; and I humbly kiss your Hand.

Venice, Decemb. 6, 1611.

LETTER LXXVII.

THIS present Letter, how long soever it might be through the abundance of Love which I always have for you, will yet be a short one, through the want of Matter to write of, and the little time I have to write in, having received nothing from you by this last Dispatch.

I thought you might be gone to the Assembly, as you intimated to me by your last, which I desire may be to God's Glory, and to your Content. There is no great Store of News to be told you about the Affairs of this Country, because things are just as they were, unless it be, that there is somewhat of Alteration in *Rome*, where two Ministers govern'd the Pope and all that belong'd to him.

These were the Cardinal of *Nazareth* and Cardinal *Lanfranc*, both of them advanced from a mean Condition to that Height: *Lanfranc* was Secretary, and *Nazareth* was Datary. The former of these is now dead ; and some think it was not for any want of, but too much of Italian Physick.

But *Nazareth* being out of Favour, and gone from Court, *Borghese* is made the Pope's Secretary. 'Tis an unusual thing, this, and a Proof

that a Man can hardly trust any Body. The Spaniards pursue their Proposals in Matters relating to Benefices; but what the Issue of it will be, God knows. You will hear either of the voluntary departing, or the Expulsion of both the Ambassadors of *Savoy*, Ordinary and Extraordinary, from the Court of *Spain*, by the King's Command. The *Politiconi* here don't know what to make of it, whether it be in jest or earnest.

Last Week my Lord of *Leon*, Ambassador for that King, presented himself to our Prince, and discoursed very handsomly. I, who am perfectly ignorant of this Personage, expect some Information of him from you, of whom I also beg a Line or two in Relation to Signor *Gassoni*, who will be going for *Turin* about the Beginning of *Lent*, that so we may put things in Order for the Maintenance of our further Correspondence: and because this Letter is but a short one, I try to lengthen it with the inclosed printed Paper, which I believe will give you some little Entertainment. So concluding here, I kiss your Hand. I expect the Particulars of the Expulsion of the Duke of *Savoy's* Ambassadors; and when I have them, you shall know them; and if I can, I will send you an intire Copy of them; for without doubt there will be curious Reasons there [that will be worth knowing.] That Duke doth still, time after time, receive some jerk; and though he be a little Man in the Body, yet he has a Heart big enough to take all with a World of Courage; but I am afraid he will break at last, which makes one that is concern'd, consider.

Venice, Decemb. 20, 1688.

LETTER LXXVIII.

I Did imagine, juſt ſo as you write me word by Yours of the 7th of *December*, that you might be from home at the time of laſt Diſpatch: I wrote to you nevertheless, and I believe you may by this time have my Letter.

Having no News for you at preſent, my Letter ſhall only attend Yours ſtep by ſtep, which brings me great Comfort, by telling me of the Union of the [Reformed] Churches; and much more, when you tell me, that the Marriage of *Spain* can never be, without breaking with the Proteſtant Churches.

I am ſtill ſomewhat troubled for the Ambaſſador that goes to *Holland*: but God will diſpoſe every thing to his own Glory, and to what is beſt for us, though we cannot ſee it ſo clearly by reaſon of our Incapacity. The Duke of *Orleans*'s Death will, without doubt, prove ſome Nouriſhment of the Hopes of ſome reſtleſs Perſon: but after all, if it pleaſe God that the King gets out of his Minority, every other Miſchief will be remediable. The Prince of *Conde* muſt needs receive Repulſes; his State making it an impoſſible thing for him to be without ſome Deſigns or other: and if he ſhould have his Demand gratified, he would ſtill demand more: and it is Prudence, ſince there is no contenting of him, to reſt and ſit down in the firſt Reſolution, rather than the ſecond. I ſhall have, within theſe four Days, the Sermons concerning the Canonization

of Father *Ignatius*, which Signor *Barbarigo* keeps by him to read.

I remember I have the Story of what passed at *Sivil* to the same purpose: I have a Copy of it printed in that City; and I have got it copied out, believing it may be of some use to you, and some other Friend thereabouts. I have a very great value for the Print of it, because if such a thing had not been so publickly told me, I could never have believ'd it.

But now, as to matter of Saints, we have lately had a new one in these Countries, *Charles Borromeo*, [Arch-Bishop of *Milan*]; of whom they say, that *he is the Saint* that does *all* Miracles now-a-days; so that *all the old Saints may e'en go whistle*, for any Good *they* can do. As to that Person of *Lucca*, I have questioned whether the Report be so as you write, or no: but the thing was not done to please the Pope, but the *Politicians* were *the Men* that occasion'd *his* Death. The poor Man went thither through Imprudence, and not to preach the Gospel: but it would be a tedious thing to tell you the whole Matter.

As to things here, the Pope will by no means hear of any Quarrel; and there is no question but the Republick could give him his Belly-full of them; but they (as things pass) the more they see him apt to bear with them, the more need there is, they say, of giving him no occasion; insomuch that both Good and Bad must at last conclude ill.

The Father is grown very jealous upon the coming of *Badover* hither; but he will take heed of himself, and Time will discover [what that
Fellow's

Fellow's Business is here.] The Spaniards, no doubt, will do what they please in *Italy*, by fetching such *slow* and *short* Paces; which if they would but move a little *nimbler*, or make a little *longer*, they would do our Business, and not their own; [but their *Way* is like their *Gate*.]

There is no need of troubling any Body's Head about the Affairs of *Savoy*, because they are all *Chimera's* and *Whimseys*: and though they have turned away their Ambassadors in *Spain*, for the Affront done at *Turin* by a Lieutenant of *Nemours*, to the Spanish Secretary; yet nothing will come of it; and who knows but that all these things may be done by common Agreement? ¶

I have seen Monsieur *Casaubon's* curious Piece, but I wish there were more of the Subject in it. I have nothing else to trouble you further with; and if I had, I am afraid I should scarce have discretion enough to know where I ought to end. Signor *Molino*, Father *Fulgentio*, and I, do kiss your Hand.

Venice, Januar. 3, 1612.

LETTER LXXIX.

MY last was of the 3d Instant; and I have no Letters this Courier from you; the reason I believe is, the badness of the Times.

I could not forbear writing to you, though I am hardly put to it for Time, to shew my Respects to you; and to tell you particularly, that

there is Provision making for a Congregation of the Jesuits in *Rome* against the Spring.

Astrologers do always prognosticate Evil from the Congregation of ill and malevolent Stars. God Almighty, who is above Stars, and the Heavens too, turn it all to good.

I believe their Business at *Rome* will partly be against the Republick of *Lucca*; because a certain Widow-Lady of that City dying, and leaving out her next Relations, made them her Heirs of a vast Estate left behind her; and those Magistrates have declared the Will void and inofficious: Whereupon the Fathers have been fain to let go the Fish. 'Tis thought here, that their Suit with the Univerſity of *Paris* has been handled and determined, according as was expected, in favour of the Univerſity. I am apt to think, that the Orations and Pleadings in the Cause will be printed: wherein I understand that Monsieur *Servine*, and the Advocate of the Univerſity, have deliver'd themselves learnedly and wisely. I long to see their Things, believing they will be of admirable Use to us here. I have seen the Censure of the *Sorbon* upon the three Speeches, which I cannot but commend.

Would to God that all the Doctrine of the *Sorbon* were no worse. I have also seen an Apology that Father *Solier* makes against that Censure: 'tis a very sawcy one, and done Jesuit-like.

It may be some Good will come of these Contentions; and the *Sorbon*, leaving this new Doctrine of theirs, will hit upon some good Principles. The Spanish Pretensions at *Rome* continue

nue still : I don't know whether any Good may be look'd for from thence.

I am mightily afraid that *these good Fathers* will hang down their Heads in *France* one time or other, because they venture too boldly against the Liberty of the *Gallican Church* ; which is a Point that the French do not rightly understand : and indeed I do not know how they have been able to indure so many Injuries all this while : But if they once give their Minds to know what that is, I am sure they will do their Business to purpose. Time will ripen all Things.

There is no other News, but the continuance of my old Devotion to you. So I and your Friends kiss your Hands.

Venice, Januar. 18, 1612.

LETTER LXXX.

BY Letters written by a common Friend to Monsieur *Affelineau*, I hear, to my great grief, that you have had another Fit of the *Collick* : and I should be greatlier troubled still, if, upon the consideration of your Distempers becoming habitual, I should not have some hopes that you will be able to bear and conquer it with ease ; as I pray our good God that you may. I will by no means desire you to write to me in the Condition you are in, but to be contented to let Monsieur *Affelineau* know how you do ; and with the hopes of a speedy and short Recovery.

I am not able to write you any thing of Moment concerning these three Countries, we and they being quiet beyond Imagination, or negligent, which you please. Only in this City there are discover'd some young Females of great Devotion, mightily intent upon Spiritual Exercises, such as are used here, and are taught by the Friars of *Italy*: These Gossips have had Raptures and Extasies, and pretended to Revelations; nay, and to sweat even Blood.

What there is of this *true*, one that has *seen* nothing of it, as *I have not*, must leave, without *saying* or *gain-saying*: But the Matter beginning to get upon Peoples Tongues, and the old Stories of the *Portugal inspired Wenches* coming into Mens Minds, they have been all sent to Monasteries by the Prince's Order, [to sweat Blood, and vent their Gipsy-Prophecies there.] And now all the popular Froth is turn'd into Air and Nothing, and the whole Matter looks like a Cheat and humane Artifice.

We understand that the Cause of the Jesuits hath been debated by the University-Advocate and the King's Attorney, with great Service, not only to *France*, but all Christendom. I have a great desire to see the Speeches if they are printed.

We have News of the Emperor's Death; which cannot be said to come less unseasonably than his Life was. God grant that a Person of better Intention and Working towards his Holy Church, may come in his room.

I must be no more tedious, not only for want of Matter, but to be no further troublesome to you. I beseech God to accomplish you with
his

his Graces, and grant you your full Health. So
I kiss your Hand.

Venice, Januar. 31, 1612.

LETTER LXXXI.

AS I am greatly troubled at the News of your Indisposition, so I am much rejoiced again by the sight of Yours of the 16th of January; and that particularly tells me of your having the *Gout*, and says nothing of the *Stone*, which gave me the most affliction for you. I see still that your Hand is just the same it uses to be, which puts me in hopes that you will find the use of it again; As I pray God you may.

I received, in due time, Yours of *Decemb. 7.* as I think I signified to you before. The Jesuits Suit, and the Arrest pronounced upon it a Month ago, are things that are mightily talk'd of; and chiefly for two Reasons: One is, because divers Copies of them are come hither, and all of them are of different Forms and Shapes. The second is, because they are done in an *interlocutory* way, and not a *definitive* one; which makes Men fear, that by their old Arts and Tricks, those Men at last will get the upper Hand.

The first of these Difficulties you have resolved me of, but in such a manner that it augments the second; because they which have been able to get the Sentence pronounced against them, alter'd, will be much more able to improve that to their own Designs, which is to be
pro-

pronounced hereafter. But be that as it will, I think 'tis a great Point gain'd, that they have been spoken against so openly, and that the Action be to be printed : which is a thing I have as great a desire to see, as I have a fear, that by some Trick or other it will be hindred. But how, and for what Reason, the Prince and the two Bishops did appear in the Judgment, is a thing that I have a huge desire to know, being of the Opinion, that a great part of the Mystery lies wrapp'd up in this very Particular.

The Resolution of demolishing the *Burgo* in *Brescia*, which has been known here a good while, is look'd upon as a thing of great Consequence ; and for my part I must needs say, that no one thing of all Occurrences in the Governments of the present State, appears to me less intelligible [than that does.]

And the Deposing of Monsieur *de Sillery*, shews that things cannot long continue in their present Condition of Quietness : And I take it to be a piece of great Prudence in the Protestants to let others begin the Fray, and keep themselves clear of Interests [and Parties], and defer still their Resolutions ; these things seem to me the greater Assurances of getting Satisfaction.

To pass on to things hereabouts : The Demands of *Spain* must needs lie quiet for some Days, because the Emperor being dead, 'tis the Interest of the Pope and *Spain* to be united for common Reasons and Respects. 'Tis very clear, that either *Matthias* will be elected Emperor quickly, or else there will be a long and difficult inter-Reign [before they can make one.] But I am of the mind that the first will be,
and

and all through the Fault principally of ^{{the King of England is}
^{{from a Doctor, &c. King.}

I am well assured that the Pope, who uses to be very negligent, and not to trouble his Head much at any thing that falls out on t'other side of the Mountains, doth employ his thoughts here, and is much troubled; and I believe he is more scared there in *France*, to lose so great a Pretension, than at any thing else.

The Difference between *Spain* and *Savoy*, upon which the King turn'd away the Duke's Ambassadors, was thought would be accommodated, giving the Duke some Satisfaction: But the Matter does not yet look as if it were in any good way thereunto, because there is no Offer yet made; but on the contrary, the Duke has call'd home his Ambassadors. But after all, I don't fancy that this Difference will make any Alteration of things.

The Abbot of *Bois* was not put into any Monastery, but into the Inquisition-Jail, and was hang'd just as I wrote you word. 'Tis a thing that all *Rome* knows to be true: But the French Ambassadour's Court says indeed, That it was another Man that swung there; and I can't forbear smiling when I hear it.

Monsieur *Affelineau* has shew'd me the Paragraph of your Letter, where you relate the Business of *Castrine*; which is true, but 'tis about a Year old, and the Father was advis'd of it at that time, and for that Reason left off writing to him; but he doth not know whether these Letters of his were sent to *Rome* or no. But this is not true, that they went from thence to *Venice*; nor this neither, that the Father suffer'd any thing for them; and he believes, that if
they

they had been sent, they would have done him no Prejudice: however, looking upon every thing as was fitting for him to do, he wrote no more to him, and resolved so to do. I have made a Resolution to have no manner of Familiarity with Ambassadors from *France*, for some Reasons that you know, and for other [best known to my self.] I return you many Thanks for the Letter you sent me to show Signor *Gussoni*: that's the way we must use for our Correspondence: and when he goes to *Turin*, I will take Care that Signor *Barbarigo* shew him the way of it. You may look upon him as a Gentleman of Goodness and Ingenuity; but you must not expect a *Barbarigo* of him: and you may impart every thing to him, (except the Business of the Gospel) unless it should relate to Matters of State and Government.

It must needs be, that Signor *Barbarigo* goes this Year either to *France* or *Spain*. He, and a mighty Man for the Pope will have those Embassies: I do really think that *Barbarigo* will have *France*, because he desires that Place most; and t'other desires t'other. But things to come are in the Hand and Disposal of God. When I have given you many Thanks for the Pains you have been at in writing to me, and so largely, notwithstanding your Indisposition, let me beg this Favour of you, above all things to have a Care of your Health, and to omit writing to me when you are either hindered or bulied; and to make your Letters no longer than may consist with your Ease and Convenience: And so I conclude, kissing your Hand.

Yester-

Yesterday died here *John * Marsilio*; I think you knew him well; he kept his Bed about ten Days, with strange Accidents befalling him. The Physicians say he was poisoned, of which I knowing nothing before, will say nothing at this time.

Some Priests indeed were tampering with him, to make him retract what he had written, but he always stood stoutly to his Principles, saying, He wrote what he did for Truth's sake, and would die in that Belief. Monsieur *Affelineau* did often visit him, and is able to give you an Account of many Particulars of his Sickneſs; for I neither could, nor would, search into the bottom of it, for divers Reasons. I believe, that if it were not for Reason of State, there be divers Men that would make a shift to get out of this Ditch of *Rome*, to the Top of the Reformation: but one is afraid of one thing, and another of another; and therefore 'tis most likely that the least part of Mens Thoughts are influenced by Almighty God. I believe you know what I mean, without any more Words. I assure you, I am yours, as likewise are our other Friends.

Venice, Febr. 18, 1612.

* He was one of the Venetian Divines that stood up for the State against the Pope, and wrote *the eight Propositions*, and the *Defence of them*, against *Bellarmine*, at the Beginning of the Controversy.

LETTER

LETTER LXXXII.

THE Straitness of my time forces me to be briefer than otherwise I would, in answering your Letter, which brings me Matter of great Joy, by acquainting me with the Recovery of your Health, which I hope in God you will long enjoy, as I pray him you may, with great Affection to you.

My last was of the 14th Instant, wherein I told you all that passes in these Countries in Discourse; for as to Action we have nothing else here, but a most easy and idle Peace. At present every Body's Thoughts are upon *Germany*, from whence the Universality of Men expect some great Matter to be done; but those who are prudent, expect nothing good. 'Tis believed by some who understand somewhat of the Designs of those Princes, that King *Matthias* will be chosen Emperor with little Difficulty, and that it will be to the Advantage of the Gospel.

But I have so often observed the Designs of Men end in other Events than they aim'd at, that I cannot promise my self any thing. I should indeed expect some Good of it, if ^{the K. of Engl?} ~~had more Wisdom.~~

But even this I do not much desire, because it would but be a humane Foundation, for fear it should do more Hurt than Good. Now 'tis plain, how great a Point they gain'd, that procured the Death of King *Henry*; because there are at present such Occasions as would have set him on against his Competitors.

By

By this Courier I have received the *Pleas* of *Martilliers*, a very eloquent and substantial Piece, much marvelling at the French Liberty, that he had the Courage to speak his Mind so bravely against the Jesuits to their very Teeth, who are a sort of Men so sensible, or rather full of Revenge. I long also to see that of *Monlieur Servine*, which I imagine is done in a freer Strain still than that. Certainly, if the Jesuits have their Favours shewn them there, they have their Mortifications and Rebukes too; and they have little Reason to brag of Victory.

By the last Courier *Monlieur L'Eschaffier* sent me the Writing *de Ecclesiasticâ & politicâ Potestate* [of *Monlieur Richerius*] and he writes me word by this Dispatch, that there has been a seditious Attempt upon Occasion of that Book, raised by the Papists, and suppress'd by the Parliament. Certain it is (to speak after the manner of Men) the present Occasions call for this, that every body, laying aside all other Points, should now mind the Defence of the Liberty of Princes, and curb the Exorbitancy of the Roman Power; because this is the thing that would open a Passage for other Truths to enter in, and bring the Jesuits into Disesteem.

I know well, that if the *Sorbon* would ingage in these Matters, they would do themselves a Kindness, and regain the Reputation of the Church, and proceed to greater things, and give Countenance to good Principles. But 'tis a great Matter that the Jesuits have so great a Liberty of Preaching, that they dare meddle with the Authority of Parliament; and, what is worse, that they dare defend *Equivocation*.

I am pleased that *France*, which in former times hath made greater Profession of speaking sincerely, than other Nations, doth consider the * *Directorium*. The *Spaniards* and *Italians* have smarted for it a good while.

I think the Reformed in *France* are in a worse Condition now than when they had one Prince for their Head, having now so many Heads, that I fear they will bring them into Quarrel and Suspicion, and weaken their Interests. And I beseech God of his Mercy to help this.

I cannot forbear speaking it, I think their State worse than when they had a Prince on their side.

As to the Marriage of the King of *Spain* with the Daughter of *England*, it is not to be thought so difficult to be brought about, considering the Art of one, and the Simplicity of the other. But Marriages there aim at a Liberty of sowing the *Diachatholicon*: they have no other End but that.

Being very desirous of keeping on our Correspondence, I have shewed Signor *Gussoni* your Letter, and told him, that when he goes away, I will write to Signor *Barbarigo*, to let him have the Cypher, and give him all the Directions of writing to you, and receiving from you.

I believe you will be much pleased in his Correspondence. You may freely write to him all Occurrences of the World, and your Thoughts about the Exorbitances of the Pope. You need not speak of other things of Religion, not be-
cause

* I suppose he means the *Directorium Inquisitorum Nic. Eymelici*, an old doting Inquisitor that died about 300 Years ago, whose Inquisition-Book was set forth with the Notes of *F. Pigna*, at *Venice*, and elsewhere.

cause you are to think that the Man is a Papaline, but because he does not understand those things.

And now to your Question about Pope *Joan*; wherein I will tell you, that as I have not found any strong Argument to prove that the Story of her is true; so I have not met with any solid Reasons to prove that it is false. But to speak sincerely, I am rather inclined to believe it false, but not to be absurd, since there were, in those times, things as inconvenient, as that of a Woman passing for a Man, and advanced to the Roman Throne; for the Oppressions and Annulments of the Acts of former Popes by their Successors, nay even those of Councils, are every whit as unaccountable.

And then again, what great Difference is there in reaching out *St. Peter's* Chair to a Woman, and giving her the Government of the Church, and giving it to a little Boy of eleven Years old, as *Benedict* the Ninth was; to say nothing of *John* the Eleventh, and *John* the Twelfth, who were not much older?


They that would make any Advantage of that Story, can do it no other way, but by shewing that the Succession of Popes has been interrupted. But *Baronius* makes this clear by his History, that there have been many Intruders, and that the Interruption of Succession cannot be denied. And to tell you in few Words; this *Joan* is made to live three Years; and the Seat was empty three Years: this comes much at one; and therefore I would never give my self the Trouble to prove a thing, which being proved, would serve my Purpose no further. I shall close this Letter by telling you my Hopes, that in a little time there will

be a Controversy between the Pope and the Republick, upon the Account of Navigation; which if it be, will be of great Consequence. God's Holy Will be done, whom I beseech to grant you perfect Health, and all present and future Happiness.

Venice, February 28, 1612.

LETTER LXXXIII.

I Have not fail'd writing to you by all Couriers that have gone this Year: it may be sometimes a Letter may stop by the way, through the Negligence of those whose Hands they pass through: but I hope those that have not yet reach'd you, will come at last.

The Tumult and Stir that was raised upon the Account of *Richers's* Book, ought not to be any Matter of Trouble to you, nor be thought disadvantageous; because if that had not been, the Book would have had but few Readers, and fewer Considerers: but such a Contradiction to it as that was, will make People examine and weigh it diligently; and fix them in the Doctrine that they approve, and set them against that they disapprove: and nothing is more useful than to separate the Good from the Bad, and make them known to be what they are; and keep the Good from Sleep and Sloth [that corrupt their Minds] and from being poisoned with the perverse Principles of those who will know no God in Heaven, but will have one upon Earth, that is to pardon them all their Wickednesses, though they commit them never so often.  The

The Words that passed between the Prince and the Cardinal, seem to me to be of so great Moment and Consequence, that not contenting my self with what you tell me of it by Yours of the 15th (though Monsieur *L'Eschassier* also writes the same thing to me) I intreat you to write me word again, what there is that proves true in this Particular, because if I am to believe that that Prince understands so much of it, I shall have greater Hopes of further Good.

'Twould be great Prejudice, not only to *France*, but other Countries also, if Monsieur *Servin* should be so served, to be turn'd out of his Place: but seeing there is somewhat else done that is as little generous as that is, there is Reason to fear it all.

The Plea of Monsieur *Martilliers* is an eloquent and solid Piece, and argues very well. I could have wished, that as he only spoke to the Case of the University; and so did not ingage in the Matter of instructing young Scholars; he had had a more general End; that is, to shew the Mischief that that Society doth the World in all their Actions: but who knows but that this brave Man may have still an Opportunity to do this?

I had seen *Solier's* Defence before, and the Censure of the *Sorbon*, and that Man's Discourse that is gone to *Troies*; and another fine Business of *Tolosa's*: and I cannot say that I wondred in the least at what *Solier* has written; because, having seen several other things much more phantastical, which daily fly up and down here in *Italy*, I must needs say that his Book is less impudent. It makes me fear some Mischief towards,

to see the Queen use the Protestants at that rate ; and this Fear increases upon me by considering the Difference between *Bul lion*, *Desdiguieres*, and others.

I beseech God of his Goodness to prevent the evil Purposes of Men. I am astonished to see how the Princes have been able to indure the Treaty of [the King's] Marriage without their Knowledg. If the King had been out of his Minority, he would never have done it of himself.

As to Signor *Barbarigo's* coming thither, I wrote of it before all that I knew concerning it, and also all that can yet be known of it : Which soever of them is to go for *Spain*, this is sure, that he will be here about the latter end of this Month ; and Signor *Gussoni*, who is to succeed him, will go to *Turin* ; by whose means we shall be able to write on still to one another. By the next Courier I believe I shall have somewhat to tell you, about a fine Trick of the Jesuits against the Republick, and a publick Provision made against it, in such a manner as may serve well for an Example to others. There may arise Disgusts between the Pope and the Republick on the Account of Navigation, which may be of great Moment unless quickly redressed. If any thing happens, you shall have it by the next. I must acquaint you with the humblest Services of Signor *Molino*, and Father *Fulgentio* ; and I do heartily kiss your Hands, beseeching you to have a little more regard to your Health : and thanking you for the Writings you sent me. Concerning the Affairs of *Germany* we are here at a great loss ; the most part think they will be embroiled ;

broiled; but I cannot apprehend so, and I believe *Matthias* will be Emperor without any difficulty: And to shew you my Conjectures further, let me add, that presently after, *Albert* will be made King of the *Romans*, and the Spanish Dominion more fix'd in *Germany*: which he that would have it so, doth richly deserve it.

Venice, March 13, 1612.

LETTER LXXXIV.

THis Week's Courier hath brought me nothing from you; which I only tell you for Advice-sake, not out of any desire that you should at any time incommode your self for writing to me. We are as barren of News as we use to be, and have our Minds all fix'd upon *Germany*: From whence some fear, and some hope, according as they stand affected. And the Affairs of *France* do also afford us much Matter of Discourse. There is nothing of any Concernment here in *Italy*; our Ease promising us no more than the usual Course of things that they walk in. Yet by the Writing that I here send you inclosed, you will perceive that we can sometimes rouse up our selves out of the Lethargy [and Drowsiness that possesses us.]

I have sent a Copy of it to Monsieur *L'Eschaffier*, looking upon it as a piece of Publick Service to make it known abroad: You see, by the Tenour of it, that 'tis a Publick Thing; and therefore, as I think, that through the more

Hands it goes, so much the better ; so I shall little care to have it known that it comes from me ; that those good Persons may not be troubled with a greater hatred of me than they have already.

That which I hinted to you before concerning the Republick and the Pope, hath not yet struck Fire ; but for certain it *will* do : Yet I cannot tell, as I wrote you word before, whether it will end in a Quarrel, or a Jealousy, or Nothing : By the next, if it should chance to make any Noise, I shall give you an account of it.

We have another scurvy Business that our Popelings trouble us with, which we are trying to remedy : and though we do not every thing in it that we might, yet what we do is considerable. At *Ravenna* it happened that Cardinal *Gaetano* the Legat, having caused the Gentlemen of that City to meet together, and advising them to provide against an imminent Scarcity. One of the House of *Rangone*, the chief Man of that Country, made Answer, that they did not know how to provide against it ; and that it did not concern *them* but *himself* to do it, as having the Grant of Exportation, and quite emptied the Country of all Grain, dispersed into *Italy* : (they call them *Grants*, of carrying Grain out of the Country, paying so much *per Measure*.) The Cardinal gave the Gentleman the *Lie*, and the Gentleman drew out his Dagger at him : there was no more Mischief done, being prevented by the Company. This will be a Matter *hard to be digested* ; and such as will make some Consequence or other. There are some odd things besides,

which

which Monsieur *Affelineau* will acquaint you with: and I shall not therefore tell you them, because I would not be troublesome further to you. Signor *Guffoni* is gone from hence, and at his Arrival at *Turin*, *Barbarigo* comes back hither, which I believe will be about the middle of next Month.

I have given Signor *Guffoni* two Letters; one directed to you, which he will send away when he gets to *Turin*; and another to Signor *Barbarigo*, to deliver him all the Directions of corresponding with you; and also the Cypher. If you would be pleased to write first to him, before he writes to you, upon any occasion of sending to me, and acquaint him with such Particulars as you think fit, I should take it for a Favour. So here concluding, I kiss your Hand.

Venice, March 7, 1612.

LETTER LXXXV.

THE most illustrious Signor *Guffoni* is gone to reside at *Turin*, as Ambassador of this most serene Republick, to his Highness of *Savoy*, as I did several times write you Word formerly. I have a Desire that you would keep a Correspondence with him, in the same manner that you did with the most excellent Signor *Barbarigo*: and to this purpose I gave him this Letter, to send it you when he comes to *Turin*.

I write also to Signor *Barbarigo*, to leave him the Cypher, that you may upon occasion write to him in Confidence, assuring you that he is a Person

Person of compleat Reality and Ingenuity, and of exquisite Prudence, as you will find by his Letters. And I make it my Request to you, not only to advise him of Occurrences, but to add also your most discreet Judgments and Discourses upon them, that he may understand the very Soul and Secret of Matters: and if *he* that hath the Conveyance and Furtherance of your Letters at *Paris*, would but give a little Touch and Account of things, if any should fall out that would deserve immediate Notice of them (as I told you formerly) the Favour would be double. I believe you will receive a Letter, that I am to write next Tuesday, by the Post, before this: and therefore I shall say no more now, but intreat you very heartily to favour me and this Gentleman: keeping that free Communication with him, which you show me and your other good Friends. So here concluding, I humbly kiss your Hand.

Because this is one of those Letters which I do not care who sees, I was willing to please my self in shewing you my high Respects for you, in a little of my own Hand-writing; remaining your most devoted Servant.

Venice, March 21, 1612.

LETTER LXXXVI.

I Am just served as you are, in receiving three Letters all at once. I never fail'd writing to you by any Courier ; nor do I design it, unless in Case of Impossibility : and though you be absent from home upon the Account you tell me, yet I shall still keep on writing to you, in hopes, that if my Letters don't get so quickly to you, as if you were fixed in a Place, yet they will be safe.

Your first is of the 15th of *February*, with *Richeome's Apology* bearing it Company ; which was very welcome to me, upon a Design I have of making use of it in some Affair of ours ; and I return you due Thanks for it, being in your Debt for as good a Courtesy, where-ever I can think of any thing that will be acceptable to you.

Your second is of the 29th of *February*, accompanied with the Story of the most worthy Council held in the Cardinal's House ; from whom we are to look for no better ; that the Word of God may be verified, That *the Wicked grow worse and worse, and the * filthy is filthy still*. I perceive *Richers's* little Book has sounded an Alarm, and awakened many that were asleep before, and put them upon their Guard : and if it should do no more Good, it has done a great deal already.

* I suspect the *Italian* Word to be here misprinted, which is thus, *Il forgo si sbocchi anco di più*: the Word of the Father's Copy might be *largo* ; and then it points to that Place of *Revel. 22. 11.* as the other Part doth to 2 *Tim. 3. 13.*

already. But I am in a doubting Condition, between Fear and Hopes; because if the Parliament prove constant to themselves, and be not over-awed; there never was any thing of greater Consequence undertaken in our time. There is much Talk of the Marriages at this time: but the Affairs of *Germany* do quite bury all other things in Silence; which, to my thinking, are greatly perplex'd: and I stand amazed at the hearing of so many Novelties, and no Jesuits talk'd of for having a Hand in them.

'Tis not a thing to be believed, but that they will have their share in so great an Action; and their not being named in it all this while, is a Reason to suspect that they are reserved for the last Act of the Play. The joining of the two Imperial Vicars will be very useful to make them go on maturely; and the Troubles that arise in *Hungary, Bohemia* and *Austria*, do make it appear, that 'twill not be so easy a Matter to continue the Succession. ————— No one thing is more advantagious, than that the Emperor should be separated from the Pope; though the Truth is, that the Pope hath given nothing but Coronation to the Emperor; yet he has put it into the Decretals, that now the Examination of the Election, and the Person elected, and the Confirmation of him belongs to him; that the elect Emperor ought to make Oath to him, and that that Oath be an Oath of Fidelity.

Then he has enacted, that the Administration of the vacant Empire doth belong to him. In case the Elected should be no Papist, these Pretensions might be put in ————— But God is above all things; and as he will be pray'd to, with the Affe-

Affections of Men, so he will hear those Prayers according to his Divine Purposes.

I had another Copy of Father *Solier's* Letter Apologetick before; but I am glad I have two of them, since I hear the Design of suppressing it: and truly if the Jesuits do a little blush at it, I forgive them; because there is good Reason for it.

I have seen the Speech of the * Rector of the University, and according to your Judgment of it, look upon it as an eloquent and judicious thing. I guess at the Reasons that make Monsieur *Servine* defer the Publication of his; but the later it be before it come out, the longer it will be desired. I send you many Thanks for the Intelligence you give me in your last, which is of the 15th; and I agree with you in Judgment, that the Chastisement that is deserved, is not to be avoided: but Paternal Chastisements are even to be desired, as making Men better at last; only the Cause of them is troublesom to think of, which is our Sins. Signor *Guffoni* is gone; and you will have the rest of my Letters, after this, from his Hand.

When Signor *Barbarigo* comes hither, we shall sometimes talk of you, with Signor *Molino* and Father *Fulgentio*, who both kiss your Hand. By my last I told you somewhat concerning what was done about the Jesuits, which I believe will not be unpleasant to you.

There

* Whole Name was *Peter Hardicillier*; his Speech against the Jesuits of *Clermont-College* was made Decemb. 2, 1611. and is extant in that little Collection of things against those Men and their Adherents, which is mentioned at Letter LXXV.

There is no great News from *Rome*, only about some Indeavours of the Pope to unite the House of *Austria*, and to get the Catholicks to join with them.

The Pope also is trying to get all the Bishops at Court to go and reside upon their Sees; and for that Reason Cardinal *Borghese*, who was made Archbishop of *Bologna* half a Year ago, has thrown up his Diocess; and the new Archbishop of the Place is to have 2000 Crowns a Year [for his Pains of accepting it]; and the rest of the Money, which is fourteen thousand Crowns a Year, is to come into *Borghese's* Pocket [for being so civil to him].

From hence there is no other News, but that in some Part of the Jurisdiction of *Bergamo*, but in *Milan* Diocess, Cardinal *Borromeo* has publish'd an Edict, that no Body have any Dealings with the *Grisons* and *Swissers*, nor entertain any of them as they travel the Road. And the Magistrates, to be even with the Cardinal, have made a publick Proclamation against his Edict, and opened free Trade with them, and commanded People to make them welcome.

Upon the Borders of *Ferrara* there pass some new things between the Pope and the Republick, which will go nigh to breed some Consequences. Here is a Report that Signor *Paschal* hath told the *Grisons*, that the Republick keeps close Intelligence with the Pope against the Protestants, and has had a Hand in the King's Death; which no good Man would say; and the Report comes from such a Place, that I do in a manner believe he said so. That little Piecc de *Potestât Ecclesiasticâ & Politicâ*, is so sought for here, that

I must e'en be forc'd to trouble you for another Copy of it; and if I thought it were not too bold, for a couple. So here concluding, I humbly kiss your Hand, beseeching God to grant you all manner of Prosperity.

Venice, April 10, 1612.

LETTER LXXXVII.

THIS Day fortnight I had yours of the 29th of *March*, which I could not answer by Reason of a sudden Occasion that call'd me out of Town. I intreated Monsieur *Affelineau* to make my Excuse to you, which I believe he did. By this Post I received another of *April* the 15th. As for what concerns the Jesuits, I believe I gave you full Satisfaction in what I sent you, with my Letter about the End of *March*.

I will tell you further, that they continue offending the Republick, not only by their Sermons throughout *Italy*, but what is of more Moment, by the base and dangerous Offices they do at *Constantinople*; and they have had their share in that Treachery which you have heard of before. The sweetning Proceedings at *Paris*, are without doubt (as you prudently judg) some Blind to a wicked Delign.

The Business of Navigation has made a Noise; but, quite contrary to my Expectation, is in a fair way to be accommodated. In a Word, both Parties are for Peace. So now I come to your Matters there. If any Appeal should be for *Ribers's* Book, it would be a considerable thing; but

but I am afraid the Queen will hinder it, and that *Villeroy* and *Sillery* will be made use of for that purpose: yet it will be much if *Richers* do but defend his Book, and strengthen it with a longer Discourse, and make Answer to the Objections they raise against it. But I am greatly troubled at the Divisions that I see arise amongst the Protestants: and as the Treaty was not admitted in the Synod; so I think any other private one ought not to be; and that *du Moulin* should neither hearken to it, nor answer it. Such kinds of Contentions are easilier laid asleep, by letting one part only speak, than having any Mind to convince them. I have a great Curiosity (and I think 'tis not a vain one) to know the State of the Controversy.

I am troubled, that upon the Account of the *Saumur*-Affairs, and these, the Reformed Churches with you are not like to agree for the future. That Attempt of Monsieur *de Reffuge*, with the States, seems a great thing; and I am afraid it will breed a scurvy Consequence: If you know the Issue of it, I pray, Sir, impart it to me. In fine, the Friendship between the two Crowns cannot last; whilst the Spaniards have a way thereby of sowing their *Diacatholicon*, I am highly pleased that Monsieur *Casaubon* is writing against *Baronius*; for there he will have room enough to show his Learning, to the Good and Benefit of every Body. I have seen *Du-Vai's* little Book against *Richiers*; 'tis a little Book indeed, and weighs very light. We have been in great Expectation of things from *Germany*; but now no body minds them any further. 'Tis certainly believed that King *Matthias* will be elected without any Difficulty.

No

No great Matter is to be expected from *Germany*, unless the natural Coldness of the People of that Nation gets heated by the Zeal of others. No Body is able to do that but his Majesty of *England*, who is so busy about *Vorstius*, and other things of that Nature, that he cannot attend it. I have seen Monsieur *Casaubon*'s Answer to Cardinal *Perron*, which I take to be a very fine thing; and if I may make Comparisons, I like it better than that which he wrote the Jesuit [*Fronto Ducaeus*.]

I think they are coming here to a Resolution of sending Signor *Barbarigo* into *France*, and not to *Spain*: but it may be a Year before this come about; and Provision must be made for *Spain* in a Month's time; so by that time we shall certainly know. Here I conclude, and humbly kiss your Hand.

Venice, May 8, 1612.

LETTER LXXXVIII.

I Have received yours of the first of *May*, with that Respect and Satisfaction that I do all your Letters: I return you Thanks for it; and especially for *Casaubon*'s Answer to the Cardinal, which I look upon as a good and fine Piece. I am troubled that the Affairs of that Kingdom are in such a way of Confusion: and particularly I am concern'd at that Proclamation of Pardon, which I look upon as an Invention of the Jesuits: and for my part I cannot see how such a Beginning will miss of a sad Consequence, unless God of his Goodness do interpose some singular and extraordinary

ordinary Remedy against it. Monsieur *L'Eschassier* has sent me the Acts of *Richiers's* Appeal: they have made me full of Wonder, seeing the Liberty of *France* so finely intangled and bound with the Fetters of *Spain*.

We have no News considerable here in *Italy*. The Pope still gives way to the Republick in every thing where he knows their Rights; and this makes us negligent, nay slothful, which is the Republick's Bane. Sir *Henry Wotton* is expected at *Turin*, Ambassador from his Majesty of *England* to his Highness of *Savoy*; and they are there providing to entertain him very honourably. The Duke is gone to *Rivoli* [in *Piedmont*] to entertain himself freely with him for one day; and to learn the main Business he comes about. The Cardinal and Prince will meet him at his Entrance into *Turin*, which is a very important Point, in Relation to the Cardinal.

They say the Embassy is about a Treaty of Marriage; but yet I, thinking that to be concluded already with the *Palatine* [and his Majesty's Daughter], am apt to believe that the Duke of *Savoy*, seeing the Scales of *France* and *Spain* set, and both of them put in one Ballance, is minded to secure his own Affairs by accosting one that is able to stand his Friend. If his Majesty of *England* ^{will be a Doctor} ~~would mind Books less~~, some Good might be look'd for; and a great Work would begin, because *Spain* will never be conquered, but by removing the Pretence of Religion; and that is not to be removed, but by bringing in Protestants into *Italy*: and if the King could do it, it would be an easy Matter to bring it about both at *Turin* and here in *Venice*.

The

The Republick is about a League with the *Grisons*: something might be done this way, if they should demand the Freedom of their Religion in *Venice*. I am told for certain, that Monsieur *Pajchal* hath sworn very solemnly in Publick, that there is no Conclusion of Marriage between *France* and *Spain*.

This is a thing I know not how to *salve*; nor *that*, if the Jesuits by Equivocation find a *starting Hole* to get out at. But I must detain you no longer now, for want of Matter and Time too. I will only tell you that Signor *Barbarigo* is return'd, and resolves that he will not go to *Spain*; and so *France* will fall to him; but 'twill be next Year before he goes. We have often discoursed of you; and I read him your last Letter, and gave him your Salutes, which he thanks you for, and returns to you, as the rest of our Friends do.

Venice, May 22, 1612.

LETTER LXXXIX.

MY Obligations to you do grow every Day greater; and the way of my making you any amends for them grows less. With your Letters of the 17th and 18th of *May*, from *Lyon*, I received *Cujacius's* Book, and the rest which you were pleased to send me. I should be glad you would let me know what would be welcome to you from hence; not that I am dealing with you in a way of Recompence, but only to show you the Sense I have of those manifold Favours you have bestowed on me. Your Letters

ters and Books were brought by our Express, who did not pass ——— in *England*, that he was not come thither but upon the Account of the *Grifons*; and he has had an impertinent Answer, whereby every Body is assured, that things going so, there is no other Aim but the Service of *Spain*.

That which makes me much marvel in this Business, is, that Monsieur *Paschal* has sworn so solemnly and publickly, to perswade those People that it is not true, that there is any Contract of Marriage between *France* and *Spain*. All these Difficulties notwithstanding, I am in hopes that we shall not be so coop'd up in *Italy*, as those Men would have us, who ought above any others, to pretend to get that Gate opened. I am very sorry for the Way that Signor *Gussoni* has gone, though I attribute it more to the want of *Expressions* of a good Will, than any Defect of it.

But I shall give him a Touch about this; for if our Correspondence should not go on in a convenient way, it would be the best way to break it off. Upon this Occasion let me tell you, that Signor *Barbarigo's* Friends do resolve that another Man shall go to *Spain*; and so he will be for *France*; but this will not be till next Year.

They have learn'd at *Rome*, that Opposition and Contention doth them no good; but put other People the more eagerly upon their own Defence: and therefore by a disguised Negligence, and a shew of believing any thing, they make others truly negligent, and lay them fast asleep. 'Tis certainly true that *Badouere's* Treachery has some Consequences in it; but withal, they are close and great. I hope in God that
this

this will be an Alteration for the better; and that it will be good at last. The Quarrel that I see arising amongst the Reformed, in Matters of Religion, gives me great Reason of Fear and Jealousy, considering especially that there are other very dangerous ones yonder in *Holland*.

Would it might please God to put a stop to these evil Designs; for as for my part, amongst all the Spanish Intrigues and Undertakings, I look upon this as the greatest, that *they have been able to divide the Hugonots*. But because it is often seen, that God turns evil things to some good; and that things desired and sought for, prove otherwise than was expected; I will hope in his Divine Majesty, that he will dispose these and those things to a good End and Conclusion, though we at present cannot tell how it should come about. We have nothing of Moment here in *Italy*; because at *Rome* they keep on their old Pace. There is this only considerable; that being this last *Whitsonide* about creating a couple of Generals; one for the Order of *S. Dominick*, and another for that of *S. Francis*; *Don Francesco di Castro*, the Spanish Ambassador, who is at *Naples*, hath been commanded to *Rome* immediately, to assist those Chapters, and to hope that they would be called Spanish ones, [or, *that the two Generals be Spaniards*.]

Sir *Henry Wotton* is at *Turin*, his Majesty of Great Britain's Ambassador: and though 'tis said that his Business is nothing else but to get the Duke off from the Princess's Marriage; yet many do conjecture, that the Duke seeing the strict Alliance between *France* and *Spain*, thinks it necessary to get some Counterpoise, which is a Mat-

ter that I would to God others would think of, who have more need of it. The Duke of *Parma* has lately put to Death ten Persons, whereof seven of them are Noble-men intituled, for a Conspiracy against his Person; and it is certainly believed that the Confiscation of all their Estates, excepting their Fees, will be bestowed upon the Jesuits. But at *Palermo* these sweet Fathers have met with a pretty Accident: A certain wealthy Gentleman died there, that was hugely devoted to them; and having made his Will, and left his *only Son* and *those Fathers together* his Heirs, making them his Executors, with a Power of dividing the Estate, as they pleased, and of giving the Son what they should see convenient; the Fathers have divided it all into ten Parts, and fairly given one part to the Son, and kept t'other nine for themselves. The Son hereupon has made his Complaint to the Duke of *Offuna* (the Vice-Roy) of this great Inequality; who hearing both Parties, has made good the Division that the Jesuits made of the whole Estate; but changing the Terms, has ordered that the nine Parts do [by the Will] belong to the Son, and one Part [and no more] to the Fathers, [because they were to give him what pleased them.] Though I am uncertain when this Letter may come to your Hand, yet I was loth to fail of my Duty by this Opportunity. So I and your Friends here do kiss your Hand.

Venice, June 5, 1612.

LETTER

LETTER XC.

I Have been for some time very dangerously ill, which has not only hindred me in Body, but in Mind also, from my ordinary Functions, and particularly from writing to you this Day fortnight, in Answer to Yours of the 16th of June.

But yet I will believe that Monsieur *Afflineau* hath made my Excuse with you in the mean time, as I intreated him most heartily to do. My Head is still weak, which forces me to be briefer than I would and ought to be; so much the rather, as there is a World of Matter to talk of both here and there.

All your Letters are come safe: by my former Letters I gave you an Account of the Arrival of those before: now you have the Receipt of that of the 16th of June, and of this last of the 10th of July, which has brought me News of great Joy, not only upon the Account of his Majesty of *England's* Declaration, which appears to me a most remarkable thing; but upon the Hopes you give me, of a right Understanding and Reconciliation amongst all the Protestants; and though it should only be in Appearance, yet nevertheless it will do a World of Good. But I hope it will be in Deed and Reality, especially since my Lord *Mornay* is concerned in it, who, I hope, for his Zeal, and Skill, and Dexterity, will be *infallibly assisted* in it from Heaven. I have seen the Declaration of the Synod, which appears to me to be not only generous, but bold

and couragious also : but possibly Matters at present do require some *Spirit* more than ordinary, which a Man at Distance cannot see, that doth not know the particular Circumstances of them, which ought to give every Resolution its Form and Being.

As for things here, you will, it may be, have heard of the Death of our *Doge*, before this arrives you ; though it was timely as to his Age, being threescore and seventeen ; yet it is afflict-ing, as this Republick has lost a Man of Heroical and Incomparable Vertue. Without doubt he left Life, because the Vivacity and Greatness of his Mind being nothing decayed by Age, made his weak Body wait upon it.

He died one Morning as he was returning from the College, where he had done the Duties of his Place with his usual Constancy. The Jesuits, who do more Mischief here in their Absence, than they could do if they were present, have dispersed many things to the Dishonour of his Memory, condemning him at last to Hell, where they use to shut up every Body that does not obey and serve them. He has had a Successor created without any Disturbance ; a Person, though not equal to him in Worth and Valour, yet equal to him in Goodness.

This Republick is in an ill State, because the Priests and Spaniards have by little and little gotten a Passage open, which begins to be considerable ; *and every little that goes on increasing, will breed a Mutation of State.* They have done more Mischief by these Practices, than they could have done by ten Years War.

'Tis incredible to think what the Craft of *Spain*, and the Pretence of Religion will do.

In Appearance there is a good Understanding 'twixt the Republick and the Pope; but in Reality there is much Matter of Discontent, which is cherished and improved by the Pope, with a very bitter Mind, and carried on by the Republick to get Advantage of the time for the Reasons mentioned before.

The Jesuits in *Constantinople* do all they can to prejudice the Republick; but for all that, they do us the most Mischief by their Intrigues here. I should have abundance of things to tell you, but I shall conclude with one Word; If God do not help us, in whom notwithstanding I greatly trust; in a little time more, the Republick will be another *Genoa*. I see I have imployed you more than I ought: 'tis time to leave off: so I and our two usual Friends kiss your Hand.

Venice, July 31, 1612.

LETTER XCI.

HAVING no Letters from you by this Dispatch, I imagine you may be in your Journey; yet I was loth to intermit my usual and due way of saluting you, and paying you my Respects by every Courier; though I have nothing of any great Moment, worthy of your Knowledg; since there is no considerable Business in *Italy*, except a Treaty of Marriage, which the Duke of *Savoy* and the Duke of *Tuscany* are about; this, to marry a Sister, and he a Daughter, to
the.

the Prince of *Wales*. The *Florentines* (as if the Match were as good as made) have sent to ask leave for it of the Pope; which understanding Men construe two ways; one, that being sure to have a Negative from *England*, they are more willing for their Honour-sake, to have it rather from the Pope, divulging it, that all would be soon concluded, if the Pope would give his Consent for it: Others think, that they being excluded and denied, have a Mind also to get the Duke of *Savoy* excluded too, by receiving the Pope's Denial; that it may serve him for an Example, to proceed no farther in the Treaty, and force the Pope to do the same with *Savoy*, and persist therein. But if that great and wise King will but himself follow the Counsel that he gave his Son [*Henry*] in his *Basilicon Doron*, both the Dukes would do well to turn their Thoughts somewhither else.

The Duke of *Parma*, though he has seen the Death of so many, and the chief of his Subjects, for Conspiracy, yet is not without his Fears still, but continues imprisoning others, and filling his Cities with Foreigners; which is a thing that I pray God may not bring some Mischief or Ruine to his House and Family, or City.

The Turks are at Sea with their Fleet about the Coasts of *Calabria*; and the Spaniards also are at *Cape Otranto* with another Fleet, though not so strong. Their Intention would fain be to do some Action that might make the Republick and the Turk fall out; but their Arts and Ends are too plain; and I believe none of these Designs will take.

The Disgusts between the Republick and the Pope grow wider and wider still; and I am afraid that they must fall out after all. The Priests have excommunicated a Sea-Captain, but very closely.

The Bishop of *Cesena* is called to Account for having done it; and a Lientenant of the Patriarch of *Aquileia* is imprisoned in a Place where he was look'd upon as the chiefest Person. The Priests cannot swallow these things.

I am afraid there will be War at last; but how shall we help it, there being no King of *France*? I desire you to tell me what there is to be look'd for. I hear there has been a Curate clapp'd up at *Paris*, for being found with some Writings about him: I have a great Mind to know what those Papers were. The Affairs of *Germany*, since the Election of the Emperor, are quiet: God grant it may last a long time; whom I beseech also to preserve your Realm in Peace, and grant you all Happiness: So with true Respects to you, I humbly kiss your Hand.

Venice, August 14, 1612.

LETTER XCII.

HAVING had nothing from you since Yours of the 10th of *July*, I am perswaded that you are still in your Journey; and I am in some doubt, whether ever mine came to your Hands. Yet for all that, I cannot omit writing to you by every Courier, as I hold my self obliged to do, though I have no great Matter to tell you, be-
cause

cause things go here in *Italy* at the old rate. In *Piedmont*, though that Duke has no Reason to fear any Enemy, yet he still is listing more Companies of Souldiers; and he of *Parma* is still imprisoning his Citizens.

They are consulting at *Rome* about the Prince of *Wales's* Marriage with the Duke of *Tuscany's* Sister, as if it were agreed on in *England*: and yet 'tis certain, that there is no Resolution of any such thing there. I know not what to think of a Rupture 'twixt the Pope and the Republick; without doubt such a thing would be if the Spaniards had a mind to it; but they, either because it does not turn them to Account to have a War in *Italy*; or for some other Reason, are against it; or else do only defer it. In the mean time, the Pope is more and more provoked; and the Republick grows less diligent.

I can't tell what to think of the new Emperor, who is designing to make War with the Turks: 'tis a generous Undertaking indeed, but never attempted by his Predecessors, who thought they did much in being able to defend themselves, and never ventur'd to begin the Quarrel with them. Some think it to be a Pretence to get the Contributions of *Germany*; but where there is a League already form'd, it will be a difficult thing to go about to make use of Art there. In the mean time, this Year and the next will be over first. Nor will that appear yet, which is now treating between *France* and *Spain* by Embassies, under the Pretence of Marriage.

Here is News come, that the *Nuncio* hath obtained a Royal Edict, that nothing be printed in *Paris*, unless it be first licensed by the Chancellor.

lor. I desire to know the Truth of this, looking upon it as a Matter of great Consequence. I pray God keep you in Health. I kiss your Hands.

Venice, August 6, 1612.

LETTER XCIII.

HAVING had no Letters lately from you, I guessed at the true Reason of it; that is, that your Indisposition has kept you from writing. Those frequent Returns of the Gout, with which you have been laid up, do clearly shew that you take too much Pains, especially in the Employment of your Mind, which must needs have some Rest, that the Body may have Rest too.

Your putting your self so eagerly upon Business, just at a time when your violent Pains came upon you, will do what I am afraid of, and make you feel some scurvy Effect of it: and considering the Weight of Affairs that you are employed in, as I cannot but commend your Resolution of preferring the publick Good before your own private Necessities; so I would not have you make a Custom of it; but that having a Regard to your Health in the first Place, you may be able to serve the Publick the longer.

The Pains that you and your Colleagues have taken, have been as honourable as could be; and we see that God has bless'd your Undertaking, because it has succeeded so quickly.

I foresee some greater Good of it than could be look'd for; because the way that those Adversaries go, will give you an Occasion of keeping the closer to one another in perfect and real Reunion. I know that the late King of *France* did use all his Skill and Art to sow Distrusts amongst ye; and I believe that many things which have passed amongst the Reformed [to their Disadvantage] are owing thereunto; and I rather wonder that they were no worse [than that they were so bad].

Certainly it ought to be believed, that the present Reconciliation is something of God's Inspiration, for his Service and Glory, as I beseech him it may be: but the King's Declaration which you send me, seems to be just one of those Remedies, which makes the Disease worse, and shews the Unskilfulness of the Physician. The Distinction, of saying he is satisfied by the whole Body of ye, and yet condemning particular Men, looks like a Trick of the School. I never saw those Artifices used in *France* before: but this is plain, that with the Spanish Courtship and Affection, they learn also their way of Proceeding. We have no News here in *Italy*, but a great Disgust and Contention between the Dukes of *Mantua* and *Parma*: if they were but able, or rather, if they were not afraid of those who are more able and potent, that is, the Spaniards, they would certainly come to a downright Quarrel; but this will never be, because it doth not make for *Spain*, to have any Janglings in *Italy* at this time.

Last Week a Piece of News got out of the Pope's Palace, and flew like Lightning all *Rome* over;

over; That a Letter had been given to the Pope from the Duke of *Bullion*; and that he would not meddle with it, because it came from a Heretick, but sent it to the Inquisition, where it was read; and therein it was told, how that in his Journey to *England*, he had discovered a very great Inclination in that King, and in the Kingdom, of returning to the * Roman Religion; and that there was no better way to compass so good a Work with Speed and Ease, than the Marriage of the Prince of *Wales* with the great Duke of *Tuscany's* Sister; and therefore he exhorted his Holiness to bestir his Stumps for the Accomplishment of it.

As I don't believe there is a Word true of any such Inclination, nor that the Duke of *Bullion* wrote so; so I do assure you, that this was affirmed in *Rome* by the chiefest Ministers the Pope has. What Mystery and Project there may be hid under this Story, I cannot yet imagine. There was some Fear lately of a Rupture between this Republick and Arch-duke *Ferdinand* of *Austria*, because some of his Subjects landed upon the Isle of *Veggia*, and took the Count of the Island Prisoner, who was there in Port upon some publick Business. Upon which Injury there were fifteen Gallies fitted out and mann'd with abundance of Souldiers, who landed in the Arch-duke's Country, and committed many Acts of Hostility.

Just

* A lewd Lie, told the Pope in a pretended Letter from a French Duke, concerning K. *James's* and the Kingdom's Inclination to turn Roman Catholicks; which was some Trick put upon the Pope, to set him the eagerlier upon that Work, which they have been ever since trying to bring about.

Just now there is Advice come, that the Count of *Veggia* hath been restored in the same Place where he was taken ; which will set all things to rights again. The Grumbings between the Republick and the Pope keep on increasing still ; but they will never make a thorow Breach, because both sides are so desperately in love with Ease and Idleness.

Our Ambassador at *Rome* writes word to the *Doge*, that he had there discovered a close Plot carried on against my Life. I know nothing yet of the Particulars of it ; but what God pleases, that will be, without whose Will and Permission all humane Designs come to nothing. Since you are at *Paris*, I take the Boldness to beg the Favour of you to satisfy me in a Curiosity of mine, which I would gladly have resolved ; and having spoken about it to divers Persons, I have found the Account of it as different as the Men are.

From you I hope to be told the Truth ; Whether the King of *France* shews himself of any Capacity futable to his Years ; and whether he knows the Queen's Faults. 'Tis strange that I hear no more of the Jesuits there.

Is it possible for them to be quiet ? If so, then they are taking a little Ease, to bestir themselves the more lustily upon some greater Piece of Mischieif hereafter.

I pray God meet them in all their base and wicked Designs ! to whose Protection I recommend you, and kiss your Hand, as also do Signor *Molino* and Father *Fulgentio*.

Venice, Sept. 11, 1612.

LETTER

LETTER XCIV.

I Wrote to you on the 11th Instant. This Post has brought me Yours of the 4th Instant, together with a Collection of the Privileges of the Jesuits, which I think I have already in Manuscript. I shall compare this printed Copy of them with that; and in case my Book should have any more than yours, I will send it you.

I have also received with these the *Politick Dispute*: running over some Chapters of it, I see that the Author has some good Principles, and I value him for it; only, methinks, that Matter should not be handled with so few Arguments as he uses, but would require greater Confirmation and Confutation.

I believe I shall find a great deal of Good from the other Books which Monsieur *Gillot* is pleased to send me; for the Business of the Council of *Pisa* is a thing of much Moment for that time. I pray, Sir, give that Gentleman due Thanks from me; he has so much obliged me, that I know not how to make him amends for the least part of his Kindness. I wait for *Barclay's* Son's Answer, imagining, nay being sure, that we shall find some pritty Conceits therein.

A Book about the same Matter, printed at *Heydelberg*, is not yet come hither; but on Friday I shall write to *Francfort*, to get it sent me more conveniently.

Since the Jesuits are so hard at Work to get the Dominion of *France*, nay of all *Europe*; and

since no body goes the way to make any great Opposition against them at this time; 'tis good and useful, at least to inform Posterity by Books and Writings, if the World should be run down by them at present; but I hope that they will never have the Power to do so totally: and it may be, that it may please God, that these Beginnings and Adventures of theirs may awaken and rouse up those who are concerned; and that they apply some Remedy to the Mischief that is done already. I shall look for the Relation you promise me upon the Book that is not to be match'd, which is said to be coming out.

I have been as much troubled at Monsieur *Richiers's* Misfortune, as I should if it had lighted upon my self.

The depriving of him of his Office of *Syndic*, doth not only hurt him, but the Cause. I have been ever afraid of it; and I believe that Gentleman would do well to think sometimes of the Abbot of *Bois*, which I do not tell you without good Grounds for it, and some Token of it. I heard before of the Declaration of his Majesty of *England*, which is a very wise one, and much commended. I was pleased to see a formal Copy of it; and I thank you heartily for it, as I do also for the other Pieces you send me.

Now again, a Cardinal has told our Ambassador at *Rome*, that there is an Intrigue on foot against poor Father *Paul's* Life; which is a thing that the Senate are so kind as to be disgusted at.

As for that Business of Monsieur *Thuanus*, thus it was; The Father having conferr'd with Signor *Nani*, his Thoughts and Inclinations to send his Memoirs to Monsieur *Thuanus*, as a thing of Honour

Honour for the Republick ; and having asked his Advice about it, he answered, it was not a thing to be advised about, but to be done, that they should be delivered to him, and he would take Care of them.

The Father did so ; but afterwards Signor *Nani*, either upon some doubt that came into his Mind, or because he proposed the Matter in the College, resolved to lay it aside ; so he did not carry them ; and the Father stood obliged to make no other Resolution : look you, Sir, this is all that passed. At present I desire that Monsieur *Thuanus* and Monsieur *de L'Isle* be satisfied. I have thought of a way, which I think will be easy, and leave the Father uningaged in the Matter.

There was in this City, with Sir *Henry Wotton* Ambassador of *England*, a Minister that was an * excellent Person. He having read those Memoires, desired the Father to let him have a Copy of them ; which at last he granted him leave to do, not in Italian, as they were under the Father's Hand, but in English ; and he had his Reasons for it ; because he thought to let them be done so and no otherwise.

The Inclosed is for that Minister, to get him to import the whole to Monsieur *Thuanus*. 'Twill

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* This was *William Bedel* of *Emanuel College* in *Cambridge*, promoted afterwards to the Bishoprick of *Kilmore* in *Ireland*, by Sir *H. Wotton*'s means ; who says in one of his Letters ; that Father *Paul* loved him dearly ; and by this Instance 'tis a Sign he did so. The Book he speaks of seems to be the History of the *Venetian-Quarrel*, which the Bishop published in *Latin*, and Dr. *Potter* in *English*.

be an easy Matter to learn whereabouts he dwells, by inquiring of Sir *Henry Wotton*. I believe that Monsieur *Tbuanus* will be satisfied this way, and the Father out of Danger: but the Writing is long, not less than a Quire of Paper.

The Considerations that you make upon the Necessities of the Republick, are true and manifest: the Necessity that there should be a League made, especially with the *United Provinces*, is very obvious: but I am not able, without great Impatience, to behold, that the World being divided into two Parts, the Republick alone will be one of them. The Reason of this is not any fear they have of *Spain*, but a certain Interest of theirs, and little Understanding with others.

A Man that would bring about this good Work, should not begin here, but endeavour to make a mutual Alliance by Embassy: for if this were done, the other, in my Opinion, would follow. But Punctilio's (for I can't call it any thing else) are the Reason, that they that should speak of it, do not meddle with it.

I know that Signor *Foscarini* had some Proposals about it; but he being to go for *England*, I think that his Interests required, that the Treaty of it should be let alone till his Return. He made a Mistake; for at present he is not in a Capacity for it. To stay till Signor *Barbarigo* be in *France*, is a tedious thing: the way we now use, is not good. I can't tell at present which way to turn my self. But of this, more at length by the next Post, when I shall think and confer about it.

We have nothing else of News, but that the *Escoques* [or *Croats*] after they had restored the Count

Count of *Veggia* (as I think I wrote you Word before) which made us think the Differences composed, have made an Incurſion into the Dominions of the Republick, and carried away a great Quantity of Cattle, to the Damage it may be of ten thousand Crowns; which has ſo provok'd our People, that they have made a greater Incurſion amongſt them, and got up into the Archdukes Country a Matter of twenty Miles, and burnt and deſtroyed to the Value of a hundred thouſand Crowns, though they have not repaired the Loſſes they ſuſtained by them. Both Sides ſtand upon their Guard, on the Frontiers; but 'tis thought for all this, that things will be made up.

God grant that whatever enſues may be to his Glory, whom I beſeech to bleſs you with all his Graces: and here I conclude, kiſſing your Hands, and deſiring that you would commend me moſt affectionately to *Meſſieurs, Thuanus*, and *L'Eſchaffier*.

I ſend his Letter open to you, that you may read it; though you will not underſtand what it is I aſk him: yet I aſk it in Aſſurance that he will grant it. There will be no more to be done, but that *Monſieur Thuanus* be willing to undertake that little Trouble, which will be neceſſary, by the means of a certain Friend, who, I believe, will be perfectly ſatisfied: and I intreat him and you to believe, that there are very great *Reaſons* to move me to carry on the Buſineſs this way.

Venice, Sept. 25, 1612.

LETTER XCV.

MY last was dated on the 25th of *September*: the Courier that brought me Yours of the 18th of *September*, should have been here by the 6th of *October*; but, through the Badness of the Season, he made it the 11th before ever he got hither; and went away again the same Day, before I had any notice of it, which was the Reason that I did not write by that Dispatch.

That Courier brought me Yours of the 11th, with the Book of the Council of *Pisa*: and another of the 14th, with *Barclay's* Piety; and a third of the 18th. As for the two first; all the Answer to them that is necessary, is only to tell you that I received them. As for this third, I shall answer it first step by step; and then after all, tell you what is to be said of Matters here. The Reason that you have not received my Letter of the 11th of *September*, I believe, was because Signor *Barbarigo* sent it by the common *Turin-Post*, that it might go to *France* with the Mail of *Rome*: I hope in time you will have it.

I will tell you in one Word; that as I am pleased at the Re-union; so I am afraid there is other Matter of Discord sown between them; because *those Men* are most delicate Masters [of Tricks and Politicks] and the Children of this World (according to the Gospel) are much wiser than the rest.

Never question but that *Rome*, *Spain*, and the Jesuits do imploy all their Skill, and every bit of their

their Craft against the Protestant Party ; knowing well that they shall never get such an Opportunity again [as now they have gotten] through the effectual Assistance of the Queen and *Villeroy*, who being in a little time to remove from the Helm, do drive on things *Jehu*-like.

Here's the Mischief, that they can make use of their own Men ; since by what *Coudray* did, we must believe there are many more such. The Negotiation of *Bullion* with his Majesty of *Great Britain*, shews a great deal of Goodness and Prudence in that King ; and I am of Opinion that he will hold to it. I find that *Leidreffer*'s little Piece to be a well-grounded and rational thing : The Author is so fit a Person for publick Service, that if he employs his Talent any other way, he will do himself an Injury. The Matters of the Council of *Pisa* have been formerly publish'd, though we can now meet with no * Copies thereof, by reason of the Prohibitions at *Rome*.

There is a very good Preface to *Barclay*'s Book, which I would to God were well consider'd by those that govern. The Discourse against *Monfieur Casaubon*'s Epistle, was either made by *Fronto Ducaeus*, or some other Jesuit, as a Man may easily see, by that Sawciness and Impudence, which lodg no where so much as they do in the Men of that Order.

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* And therefore it was wisely provided by *Edmund Richiers* of the *Sorbon*, to secure the old Edition of *Philip Decius*, concerning the Acts of that Council, and to make such Use of them as he did ; and as happily done by him that had his Papers, to get them all reprinted in the last Part of *Monfieur Richiers*'s *History of General Councils*, in the Year 1681. in 4to.

As to the Point of Confederacy with the States [of *Holland*] all things considered, I am of the Opinion that it will not be brought on, unless by the means of an Ambassador from hence to them, and from them to us.

As for the Republick and the Pope; things cannot be worse than they are from the Pope's side, who is a Man of the most malicious and bitter Nature that ever was, which if it were not curb'd in by Cowardise, and a fear of losing his Pleasure, would certainly do some great Mischief. But on the Republick's side, there is no more than what is seen by the Effects: I mean, as to the Universality; for otherwise there are not wanting some that do see and foresee too. The City of *Mulheim* is likely to be the Cause of the breaking off of the Truce; or else that the Spaniards will lose all *Flanders*.

But if the War come on again, considering that the Spaniards have not been strong enough for them, when they had *Cologne* and the States of *Cleves* at their Service; 'tis clear that for the future they will be weaker still than ever they were before, unless when once they come to Action, there be some Discord sown amongst the States, to infeeble and weaken them, which I am much afraid of, and pray God it may never be. I do very much wonder at that which you tell me, that the Spaniards are beaten out of all the *Molucco*-Islands; because this is News indeed to us: and I should much desire to be well assured of it. As Matters proceed daily upon the Business of Monsieur *Richiers*; it would be a Victory of very great Moment, if he could get the better; which as it is a thing that I wish for,

so I dare not hope for. But in the mean time I beg of you to advise me of all Passages about it.

As to what you ask me; the Death of our *Doge Donato* (who is in Glory) has made no Novelty in this Government, through the Perfection of Orders which it observes in managing things within themselves; and if those which concern things without, were but equal to them, it would be the best Government in the World. Great is the Republick's Loss, in losing such a Person, as a prudent and wise Senator; but as a Prince, he was not absolutely any thing. His Successor is a good, but a weak Man. In Matters that relate to *Rome* he will be sparing of his Words, because he has a Son that is a Priest. And thus I think I have told you every thing that is needful in Answer to Yours.

There is no great Store of News hereabouts, excepting that the Roman Gazette tells us, that *Desdiguiores* has been sent Prisoner to the *Bastile*, which I write to you, though I know it to be false (for 'tis certain that he is now in *Dauphiny*) to let you see what News they send this way. The same Gazette also has it, that the Duke of *Rohan* is up in Arms with 8000 Men, to do something against the Government, and gives himself the Title of the Prince of *Bern*. Then further, that there is some Breviate come to *Rome* from the Queen and King, with a Grant of Pensions to divers Prelates. This last bit, I think is true enough: The rest I only send you, to let you see how we be-news you here in *Italy*.

The Ambassadors of the States of *Holland* in *Turky* has proposed to the *Grand Signor*, to make War with *Rome*, promising him their Assistance
of

of Shipping. He was heard, and if he had insisted on it in time, it might have been effected. This News is sourly look'd on here, having a dread of the great Turk in *Italy*: but that would be an *universal-Benefit*. The Republick and the Archduke are at half-War; insomuch that the Ambassador of *Spain* has half-protected; but he has had a generous Answer. It would prove a thorow-War if the Archduke would have

When I had written thus far, I received Yours of the 2^d Instant; in which, telling me that you have had mine of the 28th of *August*, and the 11th of *September*, I find you have all but that of the 25th, which I hope will come to hand in time. But you make mention of one of the 25th of last Month; and it would have made me greatly suspect that it was miscarried, if you had not added, that there was a Writing in French against Monsieur *Casaubon*, that was sent along with it, which came with your last of the 18th.

As for the Piece which you send me with this of the second Current, I cannot well judg of it, having look'd it over only superficially; but I fancy it is not to be compared with that of *Leidreffer*. I am vex'd that they are fallen off from that Resolution which was taken up in favour of Monsieur *Richiers*. Understanding your Indisposition, I pray God you may have no Feaver with it, and then it will prove a Diversion of your Cholick.

I likewise beseech the Divine Majesty, that the Business of the Assembly of *Saintonge* may be so directed and concluded, that all may be for his Glory and the Peace of the Kingdom.

I am sorry that the French Piece against *Cassaubon* has not the Author's Name to it, there being in *Fol. 39*, on t'other side of the Leaf, a Doctrine that jumps exactly with the Faith of Jesuits, which if *St. Peter* had but known, he might have found out a way of denying Christ our Lord, without any Sin at all. They that give such Fellows as this is Occasions to write, do but make them imitate the *Jack-an-apes*, when he is got up a-loft, and must come down easier than he got up.

Signor *Guffoni* writes to me, commending you highly for the Instructions he receives by your Advices, which I intreat you to continue to him, because the Ambassador that is in *France* never writes any thing that is in the least kind or favourable to the Protestants there. And so concluding here, I pray God I may speedily hear of the Recovery of your perfect Health, and your Success and Prosperity in the Business you are about.

Venice, Octob. 23, 1612.

LETTER XCVI.

SINCE the Courier did not go away the usual Day, I have had time to read over the Discourse *De temporali Potestate Papæ*: having considered every one of the Author's Assertions and Reasons, I find them all solid and well look'd into; and indeed the most principal that can be made use of in that Subject.

And

And, as I think, it is a very useful Piece, that may serve as a *Compendium* to Men of good Principles; so I fear it will do no great Good to Men that hold bad ones. He is so concise and short, that *Tacitus* is no body to him. A Reader must be so intent to pick out what he means, that he will be hrd put to it to find the Weight of his Arguments.

His way of Expression is so nice, that a Man that does not read him slowly, will be apt to overlook a great many things. Men of little Knowledge and Learning, and such as are of contrary Opinions to him, will not apprehend any Perfection or Exactness in his Book. The Author of the *Politick Dispute* would have made up a great Volume of that Matter which he has comprized in a few Leaves. That way that he uses, is to insinuate things into the Readers Mind, and persuade him of them: the concise way that this Man uses, doth only serve to remember him of what he is persuaded already.

And here I will not forbear telling you further another Advice we have from *Constantinople*; that upon the 29th of *August* there was brought Prisoner to the Port, a great Prince called *Abdar Chan*, who had a great Kingdom in *Arabia Felix*, called *Aden*, situated by the Mouth of the Red Sea, upon the main Ocean; whereby the Grand Signor is made Master of a great and rich Country, more than he had before; because this was the chiefeft Dominion of all that part of *Arabia*. Thus I kiss your Hand, and beseech God to grant you the Fulness of your Desires.

Venice, Octob. 24, 1612.

LETTER XCVII.

MY last to you was on the 24th of last Month: just now I receive Yours of the 16th of *October*, which I shall answer Passage by Passage, as I read it, because I have not above half an Hours time to the Courier's going away. As for the rest, you may expect it by the next Dispatch.

I did never question but that the Report from *Rome*, of a Letter written by Monsieur de *Boul-lion*, was a mere Piece of Artifice: but I had a mind to acquaint you with it, that I might not be wanting to let you see what News is stirring hereabouts.

That heady Matter about the Branch of the River *Po*, northerly, has not been sufficient Provocation to *Rome*, because it is a Place above ten Miles off from the Confines of the *Church-Patrimony*; and also leaves three other Openings into it, which are above that, in the Dominions of the Republick: but what will insue hereupon, we shall quickly see. Without doubt it will be as you guess. I don't hear yet of any Discourse against *Bigamy* in *Rome*; but I shall inquire about it, and be able to tell you exactly every thing that concerns it.

I am astonish'd to hear what is befallen the Prisoner brought by *Verdun*: but it turns no Man to Account, that has it in his Power to make a full Discovery of the Truth.

I am very glad that Monsieur *Thuanus* is satisfied with what lay in my Power to serve him: I

am sure he will have enough and enough of what he desires in that Particular.

The Stirs that are between the Subjects of Archduke *Ferdinand* and those of the Republick, do continue still; but it is because that Prince is not so obeyed by that People as he should be, rather than upon any other Account.

Some Souldiers of the Army that lay about *Passau*, to the Number of about a thousand, came to the Confines of *Friuli*, with an Intention, it may be, to terrify us; but there has been due Provision made against them; and the Archduke's Subjects not being able to injure them, they are trying to be gone again. I can't but wonder at the Discretion of him that manages these things, and believes that a thousand Men are able to do what two thousand Men could not.

I am sorry to hear of the Frumps and Rebukes that the good French [Protestants] are fain to undergo; and I pray God to interpose his sacred Power, and settle all things in Peace. The Work which is a-doing, considering the Oppositions made against the Attempts of *Rome*, will be very useful.

Monsieur *Bongar's* Death, which I am heartily sorry for, for many Reasons, troubles me also upon this Account, that it is the Cause of deferring the Accomplishment of so great a Good. Having received *Barclay's* Book, and also thank'd the Author with a Letter of mine to him; there is no need now that you should send me th' other Copy of it; but you may dispose of it as you please.

'Tis too true, that we are very jealous here, and that spoils all: and that all the Fault, as to Matter of corresponding with the States [of *Holland*] lies on this side. Yet I hope at last there will be found out a way of doing it, which must be begun by an Ambassador, of whom I will write to you by the next more at large, and with some Resolution, if he that promises it me can possibly do it. We have here from *Lyons* News of the Death of the Prince of *Soissons*. I must here break off; so I kiss your Hand.

Venice, Novemb. 20. 1612.

LETTER XCVIII.

SINCE the Season has been so wet, these Couriers do not keep their times, which is the Reason that Letters do not come in answerable times. This last did Yesterday bring me Yours of the 3d of *October*, and the 1st of *November*, with the Advise that you had received mine of the 25th of *September*; and so I perceive that you have all I sent; for I did not write on the 9th of *October*, not imagining that the Courier would be gone, because he that was expected from *Lyons* was not come in. I believe my other Letters will find the way to you in time.

I was in great Haste when I wrote my last; now I can write a little more leisurely. First and foremost, therefore, I am to give you many Thanks for the Advices you send me in the first of these two, they were very welcome to me. We had the News of the Count of *Soissons's* Death

Death in fifteen Days, which every Body looks upon as unseasonable, believing that Prince was a stay to the State, to keep it from tumbling headlong. But nevertheless we must not let go our Hopes, but expect Help from God, when there is none to be had from Man.

Conti is not a Man. *Conde* is said to be but a shallow one. These are three Points. Really it is a great Judgment of God, that for some Years, all the Deaths of Princes have been to the Interest and Favour of *Spain*, even those of their own Party. All things look as if they did fatally conspire to that King's * Greatness. 'Tis true, that the Anger of God doth then shew it self most, when People think themselves the safest. God grant that all may be to his Glory.

As to the Business of a League with the States, seeing there is great Jealousy of *Spain* here; he that should directly propose any such thing, would meet with a contrary Effect, because it would be thought to give an occasion for it. I know that when you come to read this, you will say, that it would be quite otherwise; and I say so too; but there is a great Difference between Men that have been actually in War and Battel, and those that are buried over Head and Ears in Ease and Idleness. The only way in the World for it, is to do it by Exchanges of Embassy; and so to treat of Commerce, which will be the next necessary Business, and Ships, and Souldiers, and Money, and other Assistances: and I would have you

* Things are strangely altered since; and now the Greatness is got into another Corner: but he that humbles one will humble another.

you believe it firmly, that as the first Step into this Affair seems difficult ; so when that is once over, there will be more need of the *Bridle* than the *Spur* to carry on the rest.

That other Letter to me, made me very sad, fearing that the Affairs of that noble Realm would jumble together into some Disorder : but my Grief was well qualified by reading another Letter of Yours to Monsieur *Asselineau*, wherein you put us in Hopes, eight Days after t'other, that they would come to themselves again ; and not only the publick Buliness of the Kingdom be settled, but that also of the Duke of *Roban*. And so I pray God it all may do, and be according to his holy Will.

Every Body here has been lately troubled at the News of the Prince of *Wales's* Death, which God grant it may not overwhelm the King in Sorrow, being so great a Loss that he could hardly have a greater. This will take off all the Intrigues about his marrying, which I was highly pleased with, (though I knew they would all end in Smoak and Nothing) because they served very much to tame some body, and were carried on with much lessening of the Pope's Reputation, that Popish Princes should treat at that rate of marrying their Daughters and Sisters with Protestant Princes. But here we are, where we were before, seeing great Men die still in Courtesy to *Spain*.

There is not a jot of News in *Italy* that is worth sending to you. We are told here that Monsieur *Richiers* has written in Defence of his Book, and that his Answer is in the Press ; I should be greatly pleased if it be so ; and I desire

to know the Truth of it, conceiving that if in *France*, and amongst Catholicks, such a Doctrine as that will pass current, there is a good wide Gate open [for somewhat else.] It is not always to be look'd for, that a thing should be perfect at first: 'tis good sometimes to imitate *Nature*, which first begins with rough Draughts of things, and then polishes and compleats them afterwards. The Pope's Hatred against the Republick increases every Day; yet there will be no falling out, for the Reasons you have heard more than once. Methinks I see here, as sometimes I have in Summer, that the Clouds come down even to the Ground, and yet it doth not rain: just so is War here.

The true Reason of this is, because *Spain* would first dispose the Matter, by making an Intrigue with *Venice*, which he makes haste to do; and there is no Remedy for it, but by falling out downright with him; but that is a thing not to be seen, because God doth not open some Mens Eyes: it will be seen, it may be, when God pleases; whom I beseech to bless you with his Grace: So I kiss your Hand, as Signor *Molino* and Father *Fulgentio* also do. I shall be very glad to know whether any thing be done in Monsieur *Thuanus's* Business.

Venice, Decemb. 4, 1612.

LETTER

LETTER XCIX.

SINCE the last that you had from me is of the 25th of *September*, you must needs miss four more, *viz.* of the 4th and 23^d of *October*; of the 20th of *November*, and the 4th of *December*: but all yours are come safe to me: I have already given you an Account of the Receipt of those of the 16th and 31st of *October*: this present one is of the 13th of *November*, which I answer, having scarce had time to read it over, the Courier did so much make me wait for his coming [every Minute.]

Concerning the League with the States, I have written already; and I believe by this time you may have my Letter; and I have nothing else to say about it. I am very much pleased to hear there is a way found out to divert the Troubles of that Kingdom; and truly I am in hopes it will take Place; and that all Impediments which Satan throws in will be prevented.

I thank you for the good News you send me of it: I wish I could as well send you as good from hence: but I can tell you no more than this, that we stand idling at the old rate.

We have certain Advice, that the *Flota* is arrived in *Spain* from the *West-Indies*, with eleven Millions [of Pieces of Eight.] Whereupon they have concluded with the *Genoese*, to remit a great Sum (I know not precisely how much) into *Flanders*: they say, this is to pay off their Garisons there; but God grant there be not

somewhat else in it more than we know; though Word is brought us that things are quiet with the Archduke, and the Lords States of *Holland*. But the Fabrick of *Mulheim* makes us think otherwise, and the Discord between *Brandenburgh* and *Newburgh*, which cannot be cherished but by some heat of the *Diacatholicon*: and *Saxony* is so ill-disposed, that an easy Matter would make him turn Papist. And I would not have you look upon this as a light Thought of my own; for I have good Reason for what I say. It may be he will never do it for Fear of his People. The Bishop of *Bamberg* is shortly expected in *Rome*, as the Emperors Ambassador, who has already return'd 60000 Crowns thither, beside what Money he carries with him; so he will make a splendid Show.

Possibly, besides Matter of Ceremony, he may have Business of Moment to do there; of which if there can be no Judgment made by the close Conference that has pass'd between Archduke *Leopold*, the Duke of *Bavaria*, and the Count *de Vaudemont*; yet this is certain, that the Ecclesiastick Princes of *Germany* do all they can, contrary to their Custom, to get a Treasure of Money ready. Monsieur *Affelineau* has not your Letter yet, because I could not light upon him to give it him since I had the Packet.

Wonder not therefore if you miss his Answer to it! I shall try again to get him found out; but I cannot tell whether I shall have the luck to meet him. Here I conclude, returning you the Salutes of those three you remember; and kissing your Hand my self.

Venice, Decemb. 18, 1612.

LETTER

LETTER C.

THough to this very Hour I can't tell whether the Courier that came in last Night, brought me any Letters from you, or no ; yet to follow Orders in giving you an Account of things here, I am minded to be before-hand with your Letters, which I long to see, that I may know what good Course things with you take. I wrote last to you on the 18th of *December*, since which time we have had *Abundance* of News in *Italy*.

The *only* Son of the Duke of *Mantua* died lately in his Infancy ; and his Father followed him soon after : he has left only one Daughter, who may hereafter prove a *Stone of Stumbling* to the Houses of *Savoy* and *Mantua*. It seems the Duke of *Savoy* pretends to the Marquisate of *Montferrat* for her, to the Exclusion of the deceased Duke's Brother, alledging Custom for it, that that State descends to the Females, nay came to the House of *Mantua* by the Duke's great Grandmother that is now dead.

On t'other Side the *Mantuan*s say, that *Maximilian* the Emperor united that Marquisate to the State of *Mantua* in one only Body ; and so it can never be parted from it, but must always go along with it. If *Italy* were not awed, this would be an Occasion of disturbing the present Quietness of it ; the Duke of *Savoy* having great Opportunity by his Nearness, and great Interest, of getting that Estate to his Family : And he is at this time arming, telling those of *Mantua*,

that he does it against the *Swissers*; and telling the *Swissers*, he does it against those of *Mantua*. But the Spaniards will have no Broils hereabouts, nor will they have the Duke of *Savoy* grow any bigger: whereupon it is very probable that things will be no otherwise than they are. The Bishop of *Bamberg*, the Emperor's Ambassador to the Pope, is arrived in *Rome*; a noble Embassy: I reckon it so; as there is not some German Prince sent Ambassador into *Italy* by the Emperor.

This Gentleman pretended to *the right Hand* of every Body in *Italy*; and has thought himself affronted, because it was denied him by the Cardinal in *Ferrara*; and because the Cardinal that is at *Bologna*, to avoid these Ceremonies, counterfeited himself to be sick. He refused also to go to *Florence*, because that Duke did not agree to give him Place, as he demanded. But after all, laying aside all these Pretensions and Punctilio's, he went to *Rome*, contenting himself with the Compliments which that Court uses to make; where the Cardinals know better things than to give the *Wall* to the best Man alive [excepting my Lord Mayor.]

'Tis not yet known, whether, besides the *great Business* of Compliments, he has any other Negotiation; 'tis very likely he has. I am full of Expectation to know the manner how he has treated with the Pope in *Cesar's* Name; whether he has used the Terms of *Obedience* and *Fidelity*, as was the Custom anciently; or that of *Obsequiousness*, as *Maximilian* the second used; or a middling Word between both, as *Rodolph* used to accost him with. I believe this Emperor will
have

have his Empire handsell'd with more Work and Trouble than People think, because we have Advice, that the Turks have taken three Places in *Upper Hungary*, which is a thing they don't use to do, but when they are altogether at Peace in the *Levant*. As for other things; the Differences between this Republick and Archduke *Ferdinand*, upon the Account of the *Croats*, are quieted, and there is no more Talk of them: but between the Ministers of both Princes upon the Place, there is a way contriving how to redress past Mischiefs; but more to prevent others hereafter.

The Cause of the Accommodation comes from *Spain*, which will have things quiet; and takes it as a Compliance with their Reasons, that the States of *Italy* do not fall out; but by Arts of Peace, or of Disunion amongst themselves, may at last stoop to a more powerful Command. And thus I have told you all my News; it remains only to tell you, that this being New-years-day, I ought to wish you Happiness this Year and for ever, as I do; beseeching God to bless you with his Graces, and to grant me a Power of serving you, as I desire to do with all my Heart. So here concluding, I kiss your Hand.

The time draws near now of sending Ambassadors to *France* and *England*; I know not which of these two Countries will fall to Signor *Barbarigo*; but I hope he will be to go your way. He and Signor *Molino*, and Father *Fulgentio*, send their best Respects to you.

After I had written all this above, I saw one of yours written to Monsieur *Affelineau*, whereby I see, that many of my Letters are come short

of home; and I cannot imagine how, or by whose means: but all Yours are come safe to me: all which I write to you for Advice-sake, not being able to tell from whence the Fault comes.

It cannot come from Signor *Gussoni*; because seeing him careful in sending your Letters hither, I judg he is as careful in sending away mine to you. I kiss your Hand again, beseeching God our Lord to give you all Happiness.

After the folding up and sealing of this Letter, there is one of yours come to me, dated on the 11th of *December*, whereof being able to read no more than the clear Words, I am obliged to stop here, and tell you that you may expect an Account of it by the next.

Venice, Jan. 1, 1613.

LETTER CI.

THinking Yesterday that the Courier was gone, I sent my Packet to the Post; and in a little bit of Paper gave you an Account of the Receipt of Yours of the 11th of *December*, without having thorowly read it. The Courier stopped his Journey till to Day; and so I have had time to thank you for the Advices you send me, which I have also imparted to Signor *Barbarigo*, who, in that Particular that concerns him, viz. that you had received his Letter, and would do what he writ about, by those Opportunities and Conveniences which the Matter requires, bids me give you his Thanks, and prays you not to fail.

Ple

Please tell you this one thing more; that it is resolved now that he shall go Ambassador to *France*; and there is no more doubt of it, and he will be there in the Spring. I am heartily glad at this for divers good Reasons; and I believe you will be as glad for your part. So, to trouble you no further, I conclude, and kiss your hand.

Venice, Jan. 2, 1613.

LETTER CII.

THE last that I had from you, a Fortnight ago, was of the 11th of *December*; and the last that I wrote to you, was of the 1st Instant. By this Courier I have no Letters, except one from Monsieur *L' Eschassier*, dated the 19th of *December*: since which time I am apt to believe that there may be some News amongst you; at least of some great Discontent the Queen hath given the Protestant Party; which I should be extream sorry for, for the Consequences that such a thing would drag along with it. We know that every thing falls out according to the Will of God, and for our Good; yet we cannot forbear desiring them, according to human Affections.

The Bishop of *Bamberg* is at *Rome*; who at his coming thither, gave out that it was to treat with the Pope to the great Dignity of the Empire: but for all that, he did not only forbear the Terms used by *Maximilian*; but exceeded also those of *Rodolph*.

His Negotiation seems to be, to restrain *actually* the Ecclesiastic League; and in *appearance*, shew, that it was dissolv'd; that the dissolution of that of *Hall* might be treated of in an Imperial Diet afterwards. As for other Matters, there is nothing new in *Italy*, because the Difference between *Savoy* and *Mantua* will be resolved of in a Treaty. I must tell you further concerning the Jesuits; that their Power has appear'd so great in *Constantinople*, that they have gain'd the Greek Patriarch so far, that he did nothing but promote their Interests.

Whereupon the Greek Nation, to prevent the Confusion of their Religion, has been fain to get the Turks to depose the Patriarch: and so the Vizier has depriv'd him of his Dignity, and made the Patriarch of *Alexandria*, who is a Candiot by Birth, and a learned Person, even in Western Learning, Patriarch of the Imperial City: and so that Attempt for *them* is spoil'd. Now they are endeavouring, with all possible diligence, to get the Turk to grant them the Place and Guardianship of the Holy Sepulcher at *Jerusalem*; which has been a long time in the hands of the Cordeliers. They make vast Presents to obtain it, and ingage to pay a Yearly Tribute for it: if they get their Point, any ordinary Judgment may easily imagine what vast Quantity of Money they will pick up in all Kingdoms under pretence of sending it thither [to maintain the Charges of the Holy Sepulcher.] And the Convenience they will have of training up *Ravilliacs* [and King-killers] and those that must go a *Santering* and trotting thither for Devotion-sake, upon occasion of old
Chri-

Christian Monuments, Dens, Caves, and such things, which may make Impressions upon People that are tired with the Journey, to make over to them whatever they please, in places where they are wheedled into an opinion of seeing Miracles. And who knows but that there may be a design too of sending some Prince a gadding thither, and leaving his Kingdom to shift for it self? For there is much resemblance between *Lewis the Ninth* and the *Thirteenth*, in respect of their Birth, Education, and *some other things* that would be considered.

These things do not seem to be such vain Surmises and Conjectures: they are at least possible; but that God is above all. I am very desirous that things with you may hit upon a right way, and that these 3 Months may soon get over our Heads, that I may write my Mind freelier to you by Signor *Barbarigo*; who salutes you kindly, with our two other Friends: so concluding, I kiss your Hand.

Venice, Jan. 15, 1613.

LETTER CIII.

MY last was of the 15th Instant; and I gave you an account therein of the receipt of Yours of the 11th of *December*. Now I must acknowledg also the Receipt of the 24th of the same Month, and return you my hearty Thanks for what you communicated to me therein. I should be very glad, if there could be an Understanding between the Republick and the States

States of *Holland*: only I am afraid, that the Suspensions here, and the Interests of both Countries, will hinder the Correspondence.

But I am hugely concern'd at what passes amongst you; fearing that things may end in a Quarrel: I have had great apprehensions of it, not only upon the account of the League against *Guise*, but of *Bovillon's* Proposal too.

I pray God that all may turn to Good: I shall always take it for a Favour to be inform'd how things speed. Signor *Gussoni* writes me word, with some anxiety, that all Letters still come to him with those of the Venetian Ambassador (I speak of Yours) stopt there for a Month. Let this be by way of Advice to you; and with assurance, that there is no trusting our Ambassador there.

We have nothing here in *Italy* to talk of; but the vast Pretensions of the Duke of *Savoy*; not only for the Marquisate of *Montferrat*, but also for a million and three hundred thousand [Ducats] in ready Money, five hundred thousand more in Jewels, two hundred thousand more in Moveables, and a yearly Revenue of a hundred thousand more of allodial Profits and other Improvements; which all *Mantua* would never be able to pay. It makes me wonder, how the Grandfather by the Mother's side should pretend to Guardianship of one who has her Father's two Brothers alive. There is a Report, that the Dutchess Dowager is with Child: the Duke of *Savoy* [her Father] would fain have her near him; and the *Spaniards*, under a colour of preserving Peace between both Houses, would have her to *Milan*.

This

This neither pleases *Mantua* nor *Savoy*. I don't question, but the Spanish design tends to get the New Duke declare for them; which is a very hard leap. The Prince of *Savoy* is at *Mantua*, upon an Opinion, that they may set things to rights, and have no need of the interposition of one that is more powerful.

There is not a word more of the Bishop of *Bamberg's* Negotiation in *Rome*: This is certain, that he will stay there all the Winter, and then go to *Naples* to see the City; and so Home: which argues, that he is come about Business that will be long digesting, and it may be till he have an Answer from *Spain*.

'Tis very certain, that the Emperor is a Man for the Pope, if ever there were any; and this, not upon any Principle of Faith, but meerly for temporal Ends; which is a great deal worse. We have certain News here that the Grand Signor has sent a Chiaus to the Emperor; and that after he was gone from the Port, there was a Guard set upon the Cæsarean Ambassador. What this Chiaus has to do, is not known certainly, but 'tis thought, he comes with an absolute Protestation against all Embarrassments of his Master in *Transilvania*.

'Tis some months ago since it was said, that the Emperour wish'd for War with the Turks, to divert *that* which might be at *Home*: if this be what he would have, the Grand Signor will do him the favour to let him have his Wishes: but God grant that he may not have *both* upon him, which he has not wherewithal to maintain; because the Protestant Princes are wise, and apprehend Danger. I perceive by Monsieur

Affelineau's Letter, that *Tilenus's* Jangle is up again: I am afraid it will produce some Mischief; and I could wish that no Body would trouble himself about returning him any Answer, but that all would leave him to dispute and wrangle by himself; because so, the Fire would soon be quench'd for want of Fuel; and if ye should fall into Parties and Contentions, you run a great Hazard of a great Consequence. And it ought not to enter into consideration, that the thing of it self is of small Moment, go which way it will; for all the former Misunderstandings have been just so: and however little they be in themselves, yet Men make them great by Opinion, and standing up for 'em.

The Heat goes off, where it has no Opposition or Food. So likewise as to the Matters of Monsieur *Ferrier*, I should rather wish that the Churches would give way, than have a Gap open'd for *Appeal*; because it is a thing of Consequence.

The Duke of *Savoy* still continues in Arms, without getting any thing by it, for ought the World sees, but the wasting of his States. The King of *England* has shown him a favour, having given him an account of the Death of the Princes of *Wales*; and also written a Letter of it to his Daughter *Maria*, who was talk'd of to marry him. And so he will dispatch an Ambassador express to that King, to the no-very-great-liking of *Rome*; which does not care for such kinds of Communication. I understand, there is at *Rome* a Friar of the Order [of *S. Francis*] of *Paula*, sent by the Archduke's Ambassador that is resident in *England*; this Fellow is mighty busy and

and close with the Jesuits there, and with others of the Court; and no Body can find out what it is they are upon. But how is it possible, that in the great Negotiations *there*, they should be quiet, and have nothing to do? We must needs believe they reserve themselves for a greater Blow: which I pray God to prevent or divert; whom I beseech also to grant you all Grace. So I kiss your hand, as our Friends here do.

Venice, Jan. 29, 1613.

LETTER CIV.

THis Courier has brought me nothing from you this bout; which I only give you notice of, that in case you have written, we may get to the knowledg of whereabouts the Fault lies; and not that I desire you to write, when you are busy about somewhat else, for I am abundantly satisfied of the continuance of your Favour, by the Testimonies of it which I find in those Letters which you write with your convenience.

I have no great Business to tell you. The Differences of *Mantua* are near being compos'd. The Dutchess Dowager is retired to a Castle in the Country of *Mantua*, call'd *Goito*; where she is to be attended on by *Savoyards*; but the Castle to be kept by *Mantuanans*.

As for other Matters, they are quiet and still in *Italy*. The Bishop of *Bamberg*, the Emperor's Ambassador, has done his Embassy, as to ordinary Matters; and the Pope has ratified
the

the Election of the new Emperour, with these words, *Matthiam Regem Romanorum electum in Imperatorem confirmamus*: And there is a Public Instrument drawn, both of this Act, and of that which the Ambassador did to the Pope. But for the rest, besides those words 'tis kept private: possibly, because it may not be seasonable, that all the World should know it at this time.

From the *Levant* we have certain information of the departure of the Persian Ambassador homewards, accompanied by one of the Grand-Signör's Ministers, that goes to set out the Confines: which is a very subtle thing; having it in his Power, if it turns him to an account, to break the whole Treaty upon this very Point.

The Sultan has resolv'd to turn his Arms Westward: and though the Souldiers which are usually upon the Confines of *Persia*, are enow to defend them; yet he has sent 5000 more towards the Frontiers of *Persia*, and ten thousand towards the Frontiers of *Media*; and has declared he will go in Person; commanding all in Pay under him, to attend him without Excuse.

Before the Spring he intends for *Adrianople*, to get the whole Army ready immediately: and therefore 'tis not doubted, but at first Grass they will make up their Campagne, and march. 'Tis fear'd there is a great Storm coming upon *Moldavia*, *Walachia*, and *Transilvania*: and God grant that what there is of *Hungary* left to the Christians, may never feel the weight of his Semiter.

'Tis not yet known, what Preparation the Emperour makes against him. 'Tis commonly thought,

thought, that he is not displeas'd at the War with the Turks; as being a lesser Evil, to divert a Civil War in *Germany* that would be more abominable; and as being a way of making himself more respected and fear'd by the Princes of the Empire; if he once get into Arms: which to me, seems just like the Phylick of a Doctor, that cured a Feaver by sending him to his Grave that had it. God Almighty grant that all may turn to his Glory, and the Welfare of his People: whom I also pray for all present and future Happiness to you: with which I kiss your Hand.

Venice, Febr. 22, 1613.

LETTER CV.

There being come so many Couriers Letters from you, I ascrib'd it to that which was worse than all, and which I see now to be true, that is, your Indisposition. I perceive by your writing, that your Hand is not right; and I am not pleas'd that you have made such use of it, because this does but serve to keep you the longer from being perfectly well. In short, we must give way to natural Necessities.

I don't think, that you will have again such a grievous Bout as you write me word the last was; but for all that, I intreat you, not to give yourself the trouble of writing to me to your Hurt; especially since you need Repose and Ease towards the regaining of your Health. I have had all your Letters; this last and all, of

the 4th of *February*. The last I wrote to you, was of the 22^d of the same Month: which I hope will come safe to you; as also that before the 29th of *January*.

I am overjoy'd to hear the Causes of your Trouble is over; and that the Protestant Affairs are accominodated, and those of Monsieur de *Roban*: and I hope that all will be ordered for God's Glory, and the Peace of the Kingdom. Signor *Barbarigo* returns you thanks for remembering the Business he recomended to you; and he intreats you to pursue it, upon all good and fair and convenient Occasions.

Becanus's Book has not yet been seen here; nor *Sciopius's Ecclesiasticus*; either because they did not think that such kind of Stuff would go off here; or for some other Reason.

But that such kind of Books should be censured at *Rome*, never expect it. They will spread such a Report there, to divert a Censure that might be clap'd upon them, from those parts. *Italy* is at the old rate still.

The Matters of *Mantua* are made up. The Dutches's Dowager is retired to *Goito* Castle, on the Confines of *Brescia*: which is kept by her Highness's Servants within; but by the Souldiers of *Mantua* at the Walls of it. She has had a great share in the Agreement of the Matter by declaring, that she was not pleased to go to *Milan*, nor near her Father [the Duke of *Savoy*.]

There is a considerable thing has happen'd at *Turin*: the Bishoprick of *Asti* has some Lands, about which there has often been a Controversy between the Duke and the Churchmen: these pretend.

pretending that the Sovereignty of them belongs to the Pope; and the Duke, as Count, pretending to an Acknowledgment of them from him. Now at last, a Fortification and Reparation being lately made therein; the Popes Nuncio has thunder'd out an Excommunication against the President *Galleani*; but has only publish'd it in writing.

The Duke's Ministers seeing this, have declared that they look upon the Nuncio's Decree as Null, and of no Force or Justice; commanding that, without making him any Reply, there should be a Process of Exaction made; and they are come so high, as to use these words; That the Attempt of the Nuncio is not only invalid; but that the Pope's own Act should be so too, if he should do the same thing. Men will be waiting to see whereabouts this very considerable Beginning will end, and that one of these Days the Republick will have such another Jobb about *Ceneda*; especially since there are many troublesome Matters about the Confines.

A Gentleman of Quality in *France*, but a great Leaguer, has affirm'd it to me, that the Duke of *Bouillon* talks of turning Papist. I don't believe it: but because the Person that says it, would not willingly tell a Lie; I conclude, that such a thing is either talk'd of, or hop'd for.

We have News from *Dalmatia*, that the Grand Signor is now at *Adrianople*; and that the Janizar-Aga is advanced as far as *Philippoli* with 25000 Men. We must have a little patience, and stay for further Advice, to know what there is in this of Truth and Certainty. But I am much afraid that the Turks will make

their Campagne, and do some notable thing before the Diets in *Germany* can be held. The *Austrians* make all the Provision they are able: but it will be a great Work for them, if they can but preserve that piece of *Hungary* which the Turk has left them: for as to *Walachia* and *Transilvania*, I look upon them as gone already.

I pray, Sir, present my humble Service to Monsieur *Gillot*; whose Packet I have received, but cannot answer, this dispatch, for want of time, the Courier being in haste. I should be very glad, that you would impart him the News I write, and especially that of *Asti*; telling him withal, that the time of Corresponding with him freely and in confidence, will be when Signor *Barbarigo* gets into *France*. So here concluding, I and our Friends kiss your Hand; praying God to bless you with all Happiness.

Venice, Febr. 26, 1613.

LETTER CVI.

Finding no Letters from you this Dispatch, makes me believe, with a great sense of trouble, that you have had another tough Bout with the Gout: which I fear you your self occasion, by using your Hand, before the Indisposition of it was perfectly removed. In short, If you would employ your Mind, you must have a tender regard to your Body. I am mightily rejoiced, to hear from all parts, that the Affairs
of

of *France* are quiet : God grant the blessing may continue.

There is a report that there are some Stirs in *England* : but whether it be for the distance of that Country from us ; or of the secrecy of them ; we don't know what to make of them : and the Reason, it may be, is, because every Bodies Thoughts are upon the motion of the Turks, and what Course they will take in *Germany* to oppose them.

The Emperor demands Aid from the Pope ; but 'tis not in his Power to contribute any thing proportionable to his Necessities ; and what he is able to assist him in, would do him but little good, and himself much hurt. The King of *Poland* also is dunning him for Money ; and it makes the Pope almost out of his Wits, to understand that that King is got into Debt, seven Millions deep.

I am told, that the Turks do shew great Favour to the Protestants in *Hungary* ; which I much wonder at. But God makes use of all Instruments for Good. The Argument between the Papists and our People about the Confines, is untied again by a Trick : God make every thing turn to the Glory of his Majesty ; whom I beseech also to grant you all prosperity.

Venice, March 12, 1613.

LETTER CVII.

MY last was of the 12th, and by this Courier I have received Yours of the 19th of Febr. and of the 4th instant: Which before I set my self to answer; I find a necessity of telling you, that Monsieur *Affelineau*, after he had declared to me that in a Letter of his to you, he had advertised you, how much Caution was necessary in discoursing with some certain Jacks-a-both-fides, or rather Neuters; did, for what concerned me, shew me afterwards a piece of a Letter wherein you express some resentment hereupon: whereby (because amongst other things, you write him word, that he should impart that to me) it comes into my head, that you may have believed, that *Affelineau* wrote no more than what he had shewn me. And therefore I could not forbear making some little Apology for my self; because it would be a Grief to me, if you should not be very sure, that my esteem of you is such, as your Worth, and Prudence, and Goodness do deserve.

Therefore I do assure you, Sir, in the Word of Truth, that what Monsieur *Affelienau* did in that Point, he did without my knowledg; and if I had known beforehand of it, I would never have suffer'd it to be done: And I will tell you more than all this; that it is my natural Temper, to have no mediocrity in matter of Trust and Confidence; but where I cannot intirely trust a Man, I will trust him with nothing. You
are

are so well known to me, by the conversation of so many Years; that now at last to question your Prudence and Circumspection, would be to injure your Merit, and my own Judgment. I think verily that Monsieur *Affelineau* did this out of a good Intention; yet by this Action of his, and some other besides, he shews himself too abundant in superfluous Cautiousness and Care. But I should be superfluous too, to go any further upon this Topic, being very well assured, that you will take this for full Satisfaction. And so I come to your Letters. I am heartily at ease, that Businesses are so adjusted as they are with you, that there is no fear of further trouble, and that the Churches are contented.

As to Signor *Barbarigo's* coming thither; at first, I had no hopes or prospect of it: then, certain things started up, which made me believe he would come; as I remember, I wrote you word: Now again upon some new Accidents, I am fain to doubt of it: but next Week we shall certainly know the truth; for then will be the Debate; and if he do not go for *France*, he will for *England*.

I am troubled, that if he be not the Man to go [to *Paris*], there will go another that is as bad as he that is there already. 'Tis all in the Hand of God. About the Business of *Mantua*, I wrote you word before that the Dutches Dowager was gone to *Goito*. Now all of a sudden she declares her self not with Child: and the Cardinal hath taken upon him the Title of Duke; and the Prince of *Savoy* is come Post to *Goito* to fetch her Highness to *Turin*: which

makes Men wonder at the sudden resolution; and question with themselves, whether it be a sign of a *better* or *worse* understanding between those Princes.

The Bishop that is Ambassador for the Emperor, has been treating of a League against the *Confessionists*: but 'tis all broke to pieces, and vanish'd into Smoak, upon the consideration of the Turks Progress: who give us no suspicion about *Candia*; their Forces by Sea being not so much as mean; but those by Land, being above extraordinary.

About *Tilenus's* Novelty; I should think, the best way to extinguish it, would be to take no notice at all of it; and that this is so necessary that it would perswade, nay force t'other Side to hold their tongue and make no answer to it, tho he should write till he wears out his Fingers, and dispute till he wears out his Tongue. In short, every new Whimsy dies of it self, where there is no spirit given to it by contradiction.

I am not fully inform'd about the State of the * matter; but I think I understand so much of it, that I can tell, it comes into the number of those things which will do a Man no hurt to be ignorant of. 'Tis a Matter of more Moment to me, *that* of *Richiers*; and I am sorry that he is forbid publishing of his *Defence*; and that which he builds obliquely upon the Authority of the Council of *Basil*, will do no good in these

* This Business of *Tilenus* that he kept such a potter about, to the disquiet of the French Churches, was

these parts of Ours; upon the account of old and lasting Interests, which these Countries have espoused in opposition to that Council.

Concerning the Spanish Fleet, we make no great account of it here: because the Turkish Designs, as the greater Light, do darken the less; especially as it is believed for certain that *England* is very able to defend it self in the Kingdom of *Ireland*, and in *Virginia* too, against all that they are able to do against them. But 'tis an ill thing, that by connivance, they let the Jesuits get any footing there. The remembrance you give me of past Attempts, makes me imagine some imminent Change. It would be well, if no Protestants had a Hand in it: for then every body would be bound to make the greater account of it. I have seen the *Edict* and the *Result* of the *Council*, with great satisfaction; but I am more pleas'd with what you tell Monsieur *Asilineau*, was promised and not written; if at least that Promise will be kept. But whether the Queen depends upon *Spain* or no, you know best.

I had received before, by another way, the Collection of things about Monsieur *Richiers*; which are very useful for the defence of that manner and order which he has observed. But I am also very desirous that he would also defend his Doctrine effectually; because if the contrary Doctrine should once get Ground in *France*, which to this very day, has so bravely opposed all tyrannical Doctrines, I should greatly fear it would easily grow all *Europe* over.

The little kindness between the Republic and the Pope does still continue, and is become habitual;

bitual; but on the *Republick's* side, there is no great matter made of it: but 'tis without any design or bitterness: but on t'other side, *ill will* cannot forbear to shew its *Teeth* (though it doth not bite) upon all occasions. *Spain* is the *Gainer* here; getting something from *Rome* and something from *Venice*, in respect of high *Tory-Popes-Men*; whereof there are a good number; and they by their *subtile* managements grow more and more, as the true *Friends* of the *Liberty* of the *Republick* grow fewer; and those between both are easily laid *asleep*. But the *Work* of God doth not tread in the same steps with the *Work* of Men: it may be, when some think they are a-top of the *Wheel*, they will find themselves at the *bottom* of it. And this is all the *News* I can tell you.

Venice, March 26. 1613.

LETTER CVIII.

To Don Baltasar de Zuniga.

BY a Letter from *Don Inigo de Cardenas*, I have understood, That the *Marquiss* of *Brandenburgh*, in the Name of the *Dutch*, and other *Interested*, hath sent an *Ambassador* to *France*, to desire of the *Queen*, That she will not hinder them from *Working* on the *Fortifications* at *Mulheim*; and that she will assist them against all those who shall execute the *Emperor's* *Mandates*.

To which the *Queen* answer'd, That she was
very

very forry to hear this Novelty, that she would by no means give the Assistance desired; and if they went on with such Designs, would consider, what was fittest to be done for her Son's Honour.

I advise you of these Matters, That you may understand them, and I charge you to consider and do those things which may be thought most convenient. That by the Hands of the Emperor a stop may be put to them; and that you be very watchful in this Point, to observe here the French Act, corresponding with *Don Inigo de Cardenas*, who is directed to do the same with you, that the pretended Design may be the better found out and discover'd. Be very particular to advise the Result of these Matters.

LETTER CIX.

I Have received, to my greater Obligation, the Answer of the Synod of *Paris*, with your Letter of the 8th of *March*. The Book is come in a time when I was free from Business; and so I had leisure to run it over immediately.

Methinks there is in it, besides those Conceits of the Sorbon, the Hand of some good Lawyer, and there are some strokes of it, as if Monsieur *L' Eschassier* were the Man. I value the Book, and perceive by it, that the Author, or Authors, could say more, but that they are tied up by their Hypothesis or Argument, to keep within Bounds. That same mixture of Ecclesiastick Government, of Monarchy, and
Aristo-

Aristocracy, looks like a composition of Oil and Water, which can never be incorporated [but one will get above t'other.]

Yet at this time 'tis much, that there are some *Pope's-men*, which are not Jesuitical altogether. I am greatly pleas'd to hear that the Affairs of that Kingdom go on quietly: in the mean time the King will be of Age; and if any Fault be, it will then be mended. By my last, which was of the 26th of *March*, I acquainted you with my fear of Signor *Barbarigo's* disappointment in going Ambassador to *France*.

Peter Contarini, the Bishop of *Padua's* Nephew, and his Cousin, who is there at present, is pitch'd upon to be the Man. You will judg of the rest by the Circumstances of it; only I will tell you, that he is no great Conjuror. Within a Months time, Signor *Barbarigo* will be chosen to go for *England*. I am in a pack of Troubles about contriving how we shall do, to continue our Correspondence: and I see but small hopes of finding out any good way for it, when Signor *Guzzoni's* Embassy is over: but it may be, God will provide. We have no News in *Italy*, but that the Affairs of *Mantua* are agreed.

The Dutchess Dowager of *Mantua* has declar'd her self not with Child, and is gone; and the Cardinal has assumed the title of Duke. All the talk now is about a Match between the new Duke and the Dowager. The Pope will dispense with it, by the Precedent of Dispensation with the King of *Poland*. There has this happen'd in *Rome*, that that same *Marc-Antonio Tani*, the Pope's Chamberlain, that made so
much

much of our old Archdeacon at his Table at Dinner, that he died at Night of a Bloody Issue; is fallen into disgrace with the Pope, and turn'd out of *Rome*; and it seems the Pope and his Nephew *Borghese*, are not very good Cater-Cousins.

All Mens Thoughts here are turn'd upon the Turks; who are getting a vast Army together; and what is very considerable, the Sultan himself is daily practising Arms, and takes into his Army *Tag Rag and Boltail*, even the old Weather-beaten Bassa's; insomuch that he puts a World of Heart into his Souldiers, and makes them *long to be at it*. They design to be moving about the cutt of the first Grass in *May*. 'Tis not seen what Provision the Emperor can make against them.

The Protestants of *Hungary* will have no hand in the Defence of *Transilvania*, as not belonging to that Kingdom. The Catholicks are contented to be ingaged in it: but they demand Assistance of Money, and refuse to let Dutch Forces enter into *Hungary*; nay further, do require that some Garisons, appointed formerly by other Emperors for German Forces, be dismantl'd.

The Catholick League have made their Diet at *Frankfort*; and it has been all taken up in a Contention between *Mentz*, *Triers*, and other Bishops, and the Duke of *Bavaria*; because he, as Head of the League, receives the Contributions; and yet for all that, quarter's Soldiers upon the Bishopricks; and not in his own Country. The Spanish Ambassador is making Men for the Imperial Diet of *Ratisbon*; which is

an Argument, that few Princes will go thither.

Things look mighty difficult to disintangle. God Almighty grant that all may end in his Glory. The Pope has a *cunning way* of inviting the Republick, *with Threatnings*, to come in to the League with the Emperor and him: and the End is, that if the Turk should fall out with us, we might be forced, in spite of our Teeth, to depend upon *Spain*. Honest Men die away; and others are glutted with Quarrels and Controversies. Your old Friends salute you.

Venice, April 9. 1613.

LETTER CX.

I Am at a *Non-plus* to hear that you have had Letters from Signor *Gussoni* of the 3^d of *March*, and yet have not receiv'd with them mine of the 26th of *February*. But I will hope, that, as it has happen'd at other times, they stop somewhere by the way, and stay for another Dispatch, and will not be lost. Since those, I wrote to you on the 12th, and then on the 26th of *March*, at present I have received yours of the 25th of the same Month: so all your Letters have come safe; I hope, mine will have the same good luck. I am glad to hear that the Quiet of the Kingdom does continue; hoping that it will please God, it may be lasting. But of all things in the World, that make me amazed; I am most amazed that the boldness of those Preachers is suffer'd; having so fresh an

Exam-

Example before you, of the League that began upon just such Occasions. There's no question in the World, but these things are fomented by *Rome* and *Spain*: and if the Jesuits had not as much work as they can turn their Hands to, about the issue of things in *Hungary* and *Poland*, I believe they would take no great pains to quiet them [or, would be as busy as the busiest]. We have News here, that the Emperor is gone from the Diet of *Hungary*, without concluding any thing: nay with a Resolution of that Kingdom, that they will have no Foreign Souldiers amongst them; and that the Dutch Garisons which are now in some Places of that Country, be removed; and they have publish'd it, that they are very sure that the Turks do not intend to fall upon them.

What there will be of this, God knows. This is certain, that the Turks are still making greater Preparations, and have made Bridges to pass the *Danube*. Any mean person, much more the Emperor *Matthias*, that has had such experience of things, might have been sure, that the depression of his Brother [the former Emperor] would end in the greater lowring of his Successor.

I can't forbear being pleased to hear, that the Duke of *Borillon* is so little regarded by both Parties. He will be an Example to such, as don't care how ill the *Common-Weal* fares, so they can but feather their own Nest, and secure themselves. I gave you before an account of the Reason why Signor *Barbarigo* does not go thither, but for *England*: and he will go by the way of *Holland*.

The

The Dutchess Dowager of *Mantua* is arriv'd in *Piemont*; and as to her marrying the new Duke; no Body can tell what's the Reason it staies so long. There is no more yet done in the Business of *Asti*. All things turn upon *Germany*; yet *Rome* minds it no more [than they do the great Horse upon the Capitol]; but says, [Hang't:] *What is there to lose in that Country, that's worth saving?*

The greatest part of Men live here without troubling their Heads; notwithstanding there is so great reason for it, more than uses to be, upon the Danger there is, that the passage of the *Grisons* will be shut up: which if God do not provide for, either by that, or some other way, they who would not open their Eyes and look about them, when they had Light afforded them to do it, may chance to repent in Darkness. I have done; only let me pay you the Respects of those Friends that you salute: And so I kiss your Hand.

Venice, Apr. 23. 1613.

LETTER CXI.

I Now receive Yours of the 9th of *April*; having sent to you on the 23d of the same Month. At present all Mens Eyes are towards *Piedmont*, upon the Duke of *Savoy*'s attacking of *Montferrat*, and taking *Alba*, *Trino*, and other inconsiderable and weak Places therein. The Assaults were extraordinary sudden, when no Body so much as thought of any such thing.

And

And the Duke says, That the Motive hereunto was not his aim, but the Prince's his Son's; who took himself to be affronted by the Duke of *Mantua*, in having promis'd him divers things, and minding none of *them*; and therefore shewed him his Resentment, by drawing his Sword.

For ought that appears hitherto, the *Spaniards* are against these Attempts, having refus'd the Deposition of the places taken in their Hands; and saying plainly, they will have them restored again to the Duke of *Mantua*. The Progress of the *Savoyards* will be stopp'd; not only because the *Spaniards* are opposing them with their Arms, but because the Republic assists them with 300 Men and Money.

My thoughts are, that the *Fatality* of *Italy* is not for War; and therefore that in a few days we shall see all those *Garboils* at an end. This is not a matter big enough for the high towering Thoughts of *Rome*; and they have scarce the News of any such thing there. These things have silenced those of the Turkish Preparations; though they are continually increasing: and the People in *Hungary*, and the middling sort of Men, speak it openly, that they are not afraid of the War, and therefore will give no occasion for it, by putting themselves into Arms. Since there are no other Seeds of trouble in *France*, but that of *Aigues Mortes* [in *Languedoc*], I hope all will go well.

The Duke of *Nivers*, who was in *Provence* in his way to *Rome*, has already altered his Mind, upon the Affairs of *Montserrat*, and is got into *Casale disan Vaso*, the only strong Fort of that Country

Country that can secure him from all Inconveniences: and so, it may be, he will defer his return into *France* for some Days. My Service concludes this.

Venice, May. 7, 1613.

LETTER CXII.

After Signor *Gussoni* went from *Turin*, I left off writing to you, and the rest of our Friends thereabouts; not that I suspected the divers ways there are of sending Letters to them [and you], but because I cannot be sure that the Letters that they send and direct to me in private Covers, will be suffer'd to find the right way Home. 'Tis no more than necessary to use Circumspection; that it may not be thought we don't care what we write by way of Advertisement to one another.

News concerning the Affairs of the World, I have none to tell you but this; that the Soldiers now in Arms in *Italy*, will keep so all the Winter: it may be some of the Foot, that know how to use a *Coulter* better than a *Sword*, will be sent home to their Houses: but the Horse, and the Foreign Foot, and those of *Naples*, will be certainly kept in Pay.

The *Turks* go on conquering in *Transilvania*, more because there is no Body to oppose them, than by any great Force they have there. In *Constantinople* they talk big, of equipping a great Fleet against the Spring, to revenge themselves for the Affront given them, in taking the seven Gallies

Gallies from them: and they are at work, all Hands there, in making great Preparations: and yet I have some thoughts that they will not be able to do so well then, as they do now.

Monsieur *Affelineau* will inform you, what we are thinking to send about the Jesuits. Let me intreat you, that, when you have an Opportunity, you would please to let Messieurs *L'Eschaffier* and *Gillet* know, that I retain a very quick Sense of all their Favours, and that I keep their Letters by me, to answer them when I can but find Matter to do it withal. So concluding, I kiss your Hand; beseeching God, our Lord, to bless you with all Grace.

Venice, Novemb. 6, 1613.

LETTER CXIII.

HAVING heard nothing from you for many Months together, I have been greatly troubled for fear that things have gone cross to your Health and Prosperity: and I have indeavoured to help you by my Prayers to God for you; and I am hugely at a loss, till I can hear of the Welfare of your Person, and the good Condition of your Affairs.

A Letter that is come from His Excellence Signor *Gussoni*, does a little comfort me; wherein he tells me, that you are at *Paris*; though he checquers the News with a Clause that I cannot like, and says, that you are laid up of the Gout. I will hope, that that Indisposition will end well. Let me hear, I pray, Sir, how
Cc 2 your

your own Affairs are; and the hopes, if it may be, that the Publick Ones will mend; having a great desire that we may come to our old Work again, and repair our broken Correspondence: which is a thing would please Monsieur *Affelineau* up to the Skies; who, as he has told me his Sorrow for not hearing any thing of you, so now he is overjoyed, that I tell him you are at *Paris*; and hopes that you will favour him with a Letter, when that malicious Gout of yours will but let you have the use of your own Fingers.

Formerly, the way I had to write you any thing safely, and free you from the tediousness that there is in an *Alphabetary Cypher*, was by inventing *that transpository one*; in which, notwithstanding, there were three great Imperfections. One, that it did not free you from the Alphabetary one; because one only proper Name, set in any place, or any principal word besides, might give some hint at what was in the Letter. The second, because the least Mistake, committed in any place, made the whole impossible to be understood. And the third, because Articles or Conjunctions were apt to breed the Difficulty, whether they ought to be join'd, or parted from the principal Word.

I think I have discovered a way of remedying exactly all these Imperfections. The first, by dividing proper Names, or Words of importance, in two or more parts, though it should be Letter by Letter; so that there is no need of an Alphabetary Cypher. The second is help'd by little spaces mark'd: so that a mistake happening between, it cannot come in between
one

one and t'other, and so it is not mix'd with the rest of the Matter; and this makes it easy to mend it.

The third Imperfection is help'd, by separating all that which is written in a mark'd Space, by a little Dash: As for Instance, you may put three or four Words in one such Space, or only half a Word, which makes it altogether unexplicable to one that has not the Counter-Cypher. I here send you a Copy of it, that when you please, and can, you may do me the Favour to let me hear from you under this sort of Character. I my self shall not use it, till such time as I hear you have it safely. I continue my Prayers to God for you, that he would grant you all Prosperity, and that I may have some Occasion of employing my self in your Service. So concluding here, I kiss your Hand.

Venice, Decemb. 21, 1617.

LETTER CXIV.

IF I should try a Purpose how to express the Satisfaction of my mind, when I cast Eye on your Letter to me, dated the 21st of last Month; I am very sure I should fall short in my Words by many Degrees, of telling the Joy of my Heart which it filled me with.

Hearing for some Years last past, of the Troubles of that most noble Kingdom, I have still thought of you, and with great Compassion to your outward and inward Condition, was grievously troubled at it, when once I found by my

Lord Ambassador *Gussoni's* Letters, that you were at *Paris*, so miserably hamper'd with the Gout; but I had some Pleasure mix'd with my Grief, in hearing of your good Estate, though discomposed by your want of Health and final Recovery. Now at last, since the Reason of my Concern for you ceases, and I see your Hand at Liberty again, by the same even and steady Writing that you formerly penn'd your Letters with; and judging by that that your Strength is returned, I have thank'd God for it, praising him, as I shall always do, that he will please to hear my Prayers for the long Continuance of your Prosperity and Health, and grant us an Opportunity of conversing together as we used to do, if on your side, it may be without any Inconvenience to you.

By the four Pieces which you sent me, and by other Ways and Notices, I perceived, to my great Sorrow, what an ill Condition that Kingdom is in; and we here feel our share of it, more than any Body can think, who is not to be at the Festival and Tragedy, which you foresee will be acted. I am indeed afraid that we shall have the only part of the *Chorus*. I am not without some Hopes that the Goodness of God will look upon *our* and *your* Miseries with an Eye of Pity; yet the Disposition of all Sorts and Conditions of Men is such, that I cannot cherish those Hopes in my Mind, but with a great deal of Uncertainty. Our Country is all surrounded with the *Austrians*, excepting only the *Val-Teline*, which is at a vast Expence.

There is no getting any other Passage open, through the ill Actings of the Ministers of that
King,

King, that do all for *Spain*, against their own proper Interests. We have had the very Heavens against us, having had no favourable Winds these three Months, to bring in People by Sea, to serve us. The War has been with some Diversion by the Means of *Sanuy*, who is therefore paid 75000 Ducats a Month; and he can neither hold out without us, for want of Money, nor we, without him, for want of Men. *

The *Spaniard* proposes Terms of Peace; you know how advantageous that is for him, and how weak we are here. I am afraid he is not to be won by fair Words or insidious Effects; and that by an over-fond Desire of Peace, or some Trick or other, there will be such a Distrust created amongst us, as will facilitate the Agreement; which those that be wise know, that though in Appearance it will look fine and tolerable, yet will end in an universal Slavery of *Italy*. If *England* or *Germany* were but more vigilant, and by their Endeavours at least, would but preserve these two in Union, and help them to defend themselves from the Spanish Tricks, it would be a very advantageous Work.

But the Fate of all *Europe* makes it plain, that whilst there is only Resistance made against them

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* This was the War between the Republick and the House of *Austria*, upon the Account of the *Croats* plundering the Venetian Subjects upon the *Adriatic*, which drew in the King of *Spain* to side with the *Austrians*, and the Duke of *Savoy* with the *Venetians*, which began in the Year 1615, and ended the Year this Letter was written in; the Father has a large Account of it, which will be seen, God willing, hereafter. The Seeds of this War were sown long before it broke out, as is plain by divers of these Letters.

by little Pieces and Parcels of it ; it will all at last fall into Subjection and Loss of their Liberty. This Year we shall have the *Spaniards* domineering in the *Adriatic* ; which, it may be, will bring the *Turks* this way : and it would be well if they would do so ; for they are not so bad as the *Spaniards* are.

In things that have been within my Ken and Experience, I cannot say that I ever * hit right upon the Issue of any of them, as it proved afterwards ; and having observ'd that the Predictions of the wisest Men have had no better Fortune than my Conjectures, I dare not trust my self in saying any thing before-hand, how things will be. God keep you in Health. So I kiss your Hand.

Venice, March 28, 1617.

LETTER CXV.

I Have received two of Yours under one and the same Cover ; one of them dated the 14th of *March* ; t'other of the 21st : in Answer whereunto I must first say, about Monsieur *Thuanus's* Request, that it is my Desire, as much as it can be his, that he should be satisfied ; and that I agree with him in Opinion, that it would be for the Common Good.

But we are fallen into times, wherein 'tis not enough

* The Word in the Copy is *congiurato* ; no doubt the Father's Word was *congetturato*.

enough for a Man to have a good End and Design, nor be govern'd by good Counsel and Advice, attended by prosperous Success, unless withal he goes along with the Crowd, and steers as the World would have him. I will beg of the Ambassador, to inlarge and open himself as far as ever he thinks he may, and to have a greater Regard to other Reasons, than those that concern me. To use any Indeavour with that other Gentleman whom you mention, who is at present here, would signify nothing, because it was not he that had this Translation, but his * Chaplain, that is not now with him, to whom, if you remember, I wrote a Letter about this Business, which I sent to you.

But I believe I shall find a way to satisfy Monsieur *Thuanus*. Your Intention to leave *Paris* will be much commended by any that knows what the *Italians* are: and I am pleased to hear that you pitch upon *Saumur* as a Place to retire to, not only because it will be safer than *Orleans*, but because you will be near that accomplish'd Gentleman [the Lord *Mornay*] to whom I pray present my humblest Service, and acquaint him with the high Value I have for his Worth, Goodness and Learning. Monsieur *Desdiguieres* is returned over the *Alpes*, only with his Family, but without any Intention of sending away any Body else.

I don't question but there has been abundance
of

* Ten to one but this is the Business about the Father's Account of the Quarrels between the Republick and the Pope, which will be understood by Letter XCIV, and the Marginal Note upon it.

of *French* lost in that War of *Piedmont*; but this is always the Fortune of War; but it may be it has made as many Souldiers as it has knock'd o'th head, if not more. I have been strangely wondering at the News, that the Count D' *Avergne* has engaged to be under *Mareshall D' Ancre*; and this should be for a Counterpoise to the Disputes of our *Italian* Commanders, amongst whom you shall never find a mean and inexpert Man which will truckle to a great and skilful Officer; which is one of those Reasons which keep them from being able to do any great Good.

He must needs be a Man that is stark blind, that does not see the Yoke made for the Neck of *Italy*. But Fate leads the *willing*, and drives the *stubborn*; and we abound in superstitious Men, and more in vicious and debauched Men, that will rather be Slaves in Idleness, than take any Pains for Liberty. And we have had a Dose of * *Diacatholicon* too, that has work'd upon us. This third is irremediable: the second needs a good lusty Thump to awaken us; and the first is as helpless as the third.

The War has been two Years in *Piedmont*, and one in *Friuli*; and there has not been the least Blow given to *Superstition* in all this while: nay though we have had 3000 *Hollanders* to assist us, it is not expected, nor was it believed by me, that the War was the way to bring in *Truth* amongst us. I see it is not.

So

* This Word has always a pleasant Sense and Reflection in it, upon the King of *Spain's* Title, though it be taken from the Apothecary's Shop, and carries with it some Respect to the Virtue of that Composition.

So we must stay till God's time for that comes. There is great need of his Help; and if he doth not open some way for Men to go in at, and do good, every thing looks as if it tended to set up two Monarchies; one over Mens Bodies, and another over their Souls; which, if it should be for God's Glory to have it so, we must not repine at it: but if it should not, let Men plot on, and design till their Brains crack again, that Project will never do. I kiss your Hand, and pray for your Prosperity.

Venice, April 11, 1617.

LETTER CXVI.

After I had sent away a Letter of mine to you Yesterday, there came to me one from you, dated *March* the 7th, whereby I understand, you have seen my Lord Ambassador *Gussoni*; and being very sure that ye have been mightily pleased with each other, I am glad of it; and though that Gentleman goes away with the Court, yet I believe that you will both appoint the way of communicating together by Letters, as I beseech you also to do, because that Communication will be a Means of keeping up ours.

I send you Thanks for your News, which I have imparted to a common Friend. I am extremely sorry for the Disturbances of that noble Realm: but as it is in the Body of Man that is sick, when Nature makes Opposition to the Dissemper, there is Hopes of him; but if that
once

once yields, the Disease is desperate: So, since the Evil of the Body Politick is vigorous, and the Person [that governs it] makes such Opposition against it, it ought to put us in Hopes of good Success; and so I pray God grant it. The Duke has given us to understand, that the *Spaniards* say, they are in hand about concluding Peace with *Venice*; but that they had rather agree with him about it; and they offer to part with *Montferrat*: he said, he knew their Tricks, advises those here to mind them too; and remembers them of *Santen*.

The Design of *Spain* would be to patch up Differences at present, and look to *Germany*, and get Places out of their Hands, and make *Ferdinand* part with the County of *Goritz*; and so lock us close in, by stopping up every Passage by Sea and Land, and so make themselves Masters and Judges of *Italy*. The Pope doth all for them; and if the Agreement cannot be brought about in *Spain*, it shall in *Rome*: he keeps his old Grudg, and thinks to get great Advantages of us. The other *Italian* Princes are all of them, *their humble Servants*, either out of Fear, or by [the powerful Charm of] *Pensions*.

I will never believe, there can ever be a Mutation of State, if there be none of Religion. But by the War on both sides of *Italy*, there is no Tendency that I can see, that way; but rather that the old Religion gets faster hold. To conclude, God grant you all Content.

Venice, March 29, 1617.

LETTER CXVII.

FOR some Months past, there have fallen out divers Accidents, which I should have been glad to have given you notice of, if I could have told how to send it safely to you. My Lord Ambassador *Gussoni*'s going away [with the Court] has disappointed me in all my Design; and though I might have written once or twice by the most illustrious Signor *Simon Contarini*, Ambassador Extraordinary; yet to free my self from the trouble and perplexity, in case I should be forc'd again to leave off at his going away; I chose rather to stay, and see whether some good Luck or other would not help us to a Convenience of continuing our Correspondence. It has pleased God, that the most illustrious *Angelo Contarini* is to go Ambassador in Ordinary; from whom I may have that Favour.

This Gentleman is a Person of great Integrity, great Prudence, and excellent Knowledge of the World: He takes a pleasure in Men: and (what is more) esteems Goodness and Vertue equally and impartially in Men of all Professions: and I am very sure, that if you please to go and see him sometimes when he is at *Paris*, or correspond with him by Letters, when he is out of Town, you will be hugely pleased with him, and will find that Correspondence from him, which will be very acceptable to you: and I shall take it as a high Favour, if this Gentleman

tleman can have any occasion of knowing you, by means of this Letter, and of being known to you: and I am confident the Friendship between you both will be alike pleasant and rejoicing: and so I shall have this share of Happiness with you, to be the abler to write sometimes to, and sometimes hear from You: whom I pray God to bless with all Felicity: and so I kiss your Hand.

Venice, Sept. 24, 1618.

LETTER CXVIII.

The following Letters were written to others.

Ciotti the Bookseller came from *Francfort-Mart* but last Sunday. Yesterday I sent away those Letters of Yours; one whereof came by this Dispatch, t'other by the last. There was no time then to speak about the Business of Printing: I shall try all ways to speak about it to Day; and if it speed, I shall give you an Account of it in the close of this.

I have seen and read *Barclay's* Book, which Monsieur *Gillot* did me the Favour to send: I should say it was a valuable thing, if he were not a Person interested in the Defence of the same Opinion. I have seen the King's Apology [for the Oath of Allegiance].

I shall have the *Tortura Torti* [written by Bishop *Andrews*] within these eight days; and so 'tis needless to give your self any trouble about these three Books. We have not only had here
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the News; but also seen the Statutes of the new * Colledg erected in *England*: a noble Design, if it goes on; for those Men intended for it will be able to do very excellent things: we are told there are to be put into it thirteen Men for Divinity, and two for History.

These last will be able to look to *Baronius*: and in the mean time we are not to think but that the other Thirteen will find somewhat else to do than to stand idle. It was thought that they that govern there, had a design to make it a Controversial Foundation, to pacify Discords; but the deputing of two Jesuits to read Controversies, do's not look any thing like such a thing. There was once in *Rome* such a sort of *Project*; and it was thought it was a *Fancy* of *Bellarmino's*: but afterwards upon better Consideration, they turn'd it out of Doors; making an Order to read the whole *Course* of *Divinity*, and that *Controversies* should take their turn to be handled in their own proper Places. But as for that Father *Fronto* [*Ducæus*]; the more he leaves the usual Road of the Society [of Jesuits,] the more reason have we to think, that he even makes use of their vertuous Equivocation: we call it in *Italian* thus; *That's no Ground for a Man to tread on, that has no Shoes nor Stockings to his Feet.*

Hitherto we have seen nothing written against the King's Book: 'tis said, that *Bellarmino* is poring about somewhat that way; but I do not believe

* Which was that at *Chelsey*; the History of which is in *Faller's* Ecclesiastick History.

believe it. If that Book you mention, should get out there, I shall take it as a Favour to get a sight of it ; I am obliged to you for that Book, and the two Sheets, which have squeez'd out all the Marrow of that Subject. Truly, Sir, the unusual search for Books [prohibited] there, shews that the Light of the Candle, which they would fain put out, is very glorious.

I have mightily wonder'd at the *Thesis*, because I thought that Blasphemy would pass current no where but in *Italy* : but I see that all the World over, there are some that can swallow it as glibly as they do here. The name of *Harlay* makes me curious to know, whether that Author be of the President's Family. The Matters of *Cleves* will find us a great deal to talk of this Winter ; but there are good hopes, that, by the Spring all will be hush'd up.

The News of the Interdict of *Sweden* is not true : but to make amends for that, *this* is true ; that the *Spaniards* have transported a hundred thousand *Moors* into *Africa*, and it may be more : which is very good Physick for that Country, if they do not learn thereby the weakness of their Case, as 'tis to be thought they will not, because they are so very great Politicians.

I gave your Letter to Monsieur *Affelineau* last Sunday ; to whom also I delivered, about the middle of *September* last, your other Letter of the 25th of *August* ; wherewith was the *Commentary upon Martial*, which I look'd upon, because it was loose from the Letter.

I believe you may have received his Letters written this day Month, because I sent them to you. All the Letters that come under my Cover,

Cover, I deliver into his own Hand; because he himself comes to fetch them. I believe he will write to you this Day, having promised me to do it: and if his Letter comes, I shall inclose it in mine.

There is News here that the *Spaniards* have made an Excursion into *Bern*. I desire to know the particular Reasons that have quieted the Affairs of *Bohemia*; I do not know but that they may be to make them ferment again. The beginning of the next Month, will be solemnized the Marriage between the Duke of *Wirtenbergh* and the Elector of *Brandenburgh's* Sister; at which there will be divers Princes; and it might be improved to a Politick Congregation, as well as it is designed for a Nuptial one. I am greatly troubled to hear that you are afraid of Monsieur de *L'isle's* condition: I pray, Sir, let me know how he does.

In the mean time I pray God preserve him, and grant him his Health, and give you all Happiness. I kiss your Hand.

Venice, Octob. 26, 1619.

LETTER CXIX.

I Have not only Pleasure, but Benefit by your Letters: because those things which happen in that noble Realm, and in that great City of it, are worthy of every Body's Knowledge, to be instructed by.

I have mightily wonder'd at two things: one, at the Death of that poor Man: and t'other, at

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the pitiful and abject *Oration* made for the Duke of *Nivers*. 'Tis true, this *Oration* does resolve me of the first *Doubt*; why he, saying therein that the *Pope* was a * *Virgin*, did like a *Man of Honour*, to say, that he was a lying *Rascal*, that durst say the *contrary*. I have seen the *Elogies*, or rather the *Funeral Verses* and *Encomiums*; and they are *ingenious* enough: and *Pasquin* too (though he be nothing but an old *mortified Statue* of *Stone*) was not able to forbear a *swigg* at the *Apocalyptick Cup*; and was resolv'd to creep to the *Funeral*, [as great a *Cripple* as he is] and shed a few *Tears* [such as things of his *Temper* use to do] at the *Obsequies* first *asking*, and then himself *answering* for *secrecy*-sake, *Cur sacrilegorum poenis perit? Quia Filium Dei se fecit.*

The *Rumour* that is spread there, of the *Confidence* of the *Jesuits* with *France*, is more than *meer talk*; and there is great reason for it: for they make use of *your King* for the maintenance of their *Laws* and *Constitutions* against the *Abuses* that are rise in *Spain*; where *Bishopricks* are dispos'd of to *Men* of *their Society*, contrary to the *Decrees* of their *Institution*: but they are *dull-nos'd Curs* that cannot therein get the *Scent* of the *Fox*.

I cannot imagine, but their *Tricks* will be discover'd. 'Tis more possible to separate *Identity* from it self, or make a *Man* a *Horse*, than to part the *Jesuit* from the *Spaniard*: or if we are resolv'd to be cheated, and yet think we are not, it

* A *Virgin Pope*; that is, as good a *Virgin* as *Pope Joan*.

it will be said, to our great Commendation, that
 ———— Of all the things that I am glad
 to hear, I am most pleas'd at the Resolutions
 of that Parliament in Matters Ecclesiastical;
 and at the exact Account you give me, in your
 Last, of the Pretensions and Dispensation of
 Monsieur ———— it has been exceedingly to my
 Satisfaction: and if it had not been so minute
 and particular, I must needs have desired a
 punctual Account of the Circumstances of it in
 your next: but since you have saved me that
 labour, I thank you heartily for it. But you
 tell me, the Dispensation stood him in 500 Du-
 cats; and you add withal, that if Monsieur de
Heros non obtinisset, Pontifex delusis fuisset.

I cannot forbear telling you, that the Court
 of Rome, besides other good Qualities of a rare
 Dame, has her Washes and Paints; and a Man
 cannot handsomely tell whether it be Blush or
 Vermillion, that makes her Checks look so beau-
 tifully: but if one that knows all the Tricks
 of the Dressing-Box; should discover it to be
 nothing but true modest Blood and meer Shame,
 and laugh at the odd occasion that brings up
 that Blood to Confession, the greasing of 500
 Ducats would atone all.

I have written to my Lord Ambassador, to
 put him into a way how he may send Letters
 hither by the *Turin*-Post. The main Difficulty
 lies in having some faithful Person or other
 at *Lions* to receive them, and forward them;
 for then it would be an easy matter to send
 them with Merchants Goods, or by some other
 Convenience, from your place to *Lions*; and

so again from *Lions*, upon some Occasion or other, to *Turin*; from whence they would meet with no difficulty hither: though withal I must intreat you to take some opportunity to discourse that Gentleman about it. I have a great desire to inform my self a little more of the Devotions of the Jesuits, than I yet have done; which makes me so troublesom to my Friends.

I pray, Sir, give my very humble Service to Messieurs *Thuanus* and *Gillot*, whom I have a great Veneration for, as I ought to have. I will look upon the Elegy of the King, which you send me, when I have any time for it: and then I will tell you what I think of it.

I write to Monsieur *Casaulon* upon occasion of sending him a certain Piece I have a mind he should see: besides the Respects of my Letter to him, I pray give him my humble Service, when you see him. I sent that Letter to *Ferrara* some Days ago: I have no Answer to it yet: to Morrow I shall send away that which I have received this Dispatch. So concluding, I kiss your Hand.

But not concluding so hastily neither, but I must needs tell you before, that I am very sorry, that all the Cardinals, to a Man, are to go to *Rome*; for then *Perron* will not be able to finish his Book time enough, that has been so much threatned to come out, and so much desired to be seen; and we are like to grope in the Dark, for want of the great Light that that Book is to afford us. I am in good hopes that some Exception will help us, [and that he will be excus'd].

Venice, Jan. 20, 1609.

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LETTER CXX.

LAst Dispatch, I could not get the Cauly-Flower Seeds, as I desired: but now I send them, with the directions how to use them. I am to tell you more, that Cavalier *Justiniano*, that was Ambassador in *England*, has been chosen to go Ambassador thither, to relieve the most illustrious *Foscarini*. He is a very worthy Person; and I believe you will have great Satisfaction in him at Court.

By the Affairs of the World, which are in so great a Motion abroad, we find no alteration here: the Business of *Italy* was never quieter than it is at this time; nor have we ever had such a prospect of lasting Peace as we have now.

Truly I believe that Monsieur *Bossizé's* Oration is worth seeing: but withal, that what he spoke, and did not write, is better; because his strongest Reasons were necessary to be kept close. The new Ambassador that is going thither, is a Gentleman of great Understanding, Prudent and Wise; but a Man for the Pope: and that, not because he knows no better, but upon Choice: so you must look to him the more.

Father *Paul* keeps a publick Correspondence with him: but he trusts him no further than he can sling him. He will do all he can to get into Acquaintance with Protestants, with Ca-

saubon, and Monsieur ——— who would do well to converse him, but with some remembrance of what I tell you of him, And I pray, tell Monsieur *de L'isle* so.

Of the Duke of *Savoy*'s making War; you may be very sure from good Correspondence and Intelligence, he cannot live without it. And I would have you believe this for certain, because it comes from one that knows their very Cabinet. He doth not value all the Money in the World: 'tis a Countrey that he lacks [to be added to what he has already].

As for the Pope, what you write about his displeasing the King, is certainly true: and you may be sure, it always comes from *Spain*. The Republick will have a whole Year's time to stand *Neuter*; and after that will strike in with those that are for making a Duke of *Milan*. Pray keep all these things to your self. I am Yours.

Venice, Mar. 16, 1610.

LETTER CXXI.

[This Letter is translated
out of Latin.]

Worthy and Reverend Sir,

NO wonder that the Death of *Henry* the Great has so afflicted you, and all good Frenchmen; for it has fill'd us here with Astonishment and Sorrow, though we are not so nearly concern'd in it as you are. It is a common Calamity

ty to us all; as it has broken the Hopes of good Men, and given Courage to the Bold and Wicked.

For the Jesuits are not only become more insolent thereupon in these Parts; but they are plying you the more justlier, that they may get our Necks fast in the Pope's Yoke. Whilst the King was alive, they pursued this Point secretly and craftily: Now he is taken out of the way, they do it bare-fac'd. For *Bellarmino* immediately goes to work; and under a Pretence of defending his Writings from the Opposition that *Barclay* made against him, fell upon the Matter of the Pope's Power in Temporals; and about three Weeks ago, publish'd a Book for it: and what they only durst whisper in Corners before, and by a little at a time, against the Majesty and Rights of Princes; now they clap all together, and speak out confidently to the whole World.

You have all the Riss-rass Stuff that he could think of for his Purpose, heap'd together in that Book, and digested according to the Notions of those Men that he has glean'd it from; such especially as have hir'd out their Seditious Tongues * lately, to cry up the Pope's Power: and these he has set Rank and File, and be-daub'd them with the glittering Titles of San-

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* In the Copy it is, *a dictum Annis*: which agrees with the Time of very few of those Men that *Bellarmino* there musters up; and so might be thought to be mis-transcribed; his Authors being none but Men of Hildebrandine Principles; *Hildebrand* himself being the Ring-leader of them.

city and excellent Learning: and he himself brings up the Rear after all, driving Kings and Princes before him in Triumph, to let the World see what little things they are in comparison of the Pope, and his own mighty Self; telling us, that it is not only in the Pope's Power to Excommunicate them, and take away their Crowns and Scepters from them, in case they make themselves obnoxious to his Anger, by their Faults and Sins against him; but that he can do the same things to them, if they do not know how to Govern, or are weak and unfit for it; or upon any other Ground or Reason that he shall think available for the Common Good.

And now let the Author of *Anti-Coton* trouble himself no further about displacing the Trick of Equivocation; for *Bellarmino* has been pleased, in the fulness of his Knowledge, and the greatness of his Skill, to declare that Princes must be served according to that Doctrine; concerning whom, to be plain and open, he says it roundly, that Christ hath commanded to give unto *Cæsar* the Things that be *Cæsar's*, *i. e.* as long as he is *Cæsar*; and that the Apostles have commanded Kings to be obeyed, *i. e.* as long as they are Kings: but as soon as ever the Pope has depriv'd them, they are no longer to be own'd as *Cæsar*, or Kings either.

These things I should look upon as Impertinences of a Frolicksom Cardinal; but that, over and above all this, he bestows such odd Titles and Characters, upon those that are of a contrary Judgment to him, and calls them all, Heed-

Heedless, Scandalous and Heretical Persons; and says, that his Opinion is the Faith of the whole Church; and that they that oppose it, are no better than Parasites and Flatterers of Princes, mere Heathens and Publicans.

Barclay, poor Man, was so vain as to think it enough to convince the high-Tory-Papists, by letting them see the Way used by the Ancient Church, that did not refuse Obedience to Princes, though they were Hereticks and Wicked Men; but he was mistaken. *Bellarmino* grants all that, that they did obey and preach up Obedience to such Princes: But why? It was, because the Church, quoth he, was weak, and wanted a handsom Opportunity of doing otherwise: If our Order had been but up at that time, the World would have been taught better things.

But as *Barclay* lost himself, by making it an Objection against *Bellarmino's* Principles, that private Persons would be in a happier Condition than Kings are; if *these* may be deprived of their Dignities, and *those* must be let alone in the Enjoyments of their Estates. So by this Objection of his, he has given occasion to a new upstart Opinion, That the Pope also has it in his Power to dispose of all private Mens Estates, as well as the Diadems of Kings, if he see it good and profitable for Holy Church so to do. And what shall I say more? He has extended this Power of compelling Christians, even to the very Priests that confess them. The most Serene Republick did immediately forbid the selling, keeping, or importation of his Book in

any Place of their Dominions, to preserve their People from the Poison of it. But to what purpose? They will teach that infectious Doctrine privately in their Confessions, and press it upon People as a Point of Catholick Faith: And therefore you in *France* have the more reason to take heed that you never give these Men any Power of instructing young People, nor believe one word they say, when they promise and swear that they will keep the Statutes of the University. They have two ways of deluding you; one, whereby they will get their Necks out of the Collar, and find a Hole to creep out at, from any Promise or Oath they make, by Equivocation, tacit Reserve, or mental Evasion: T'other, closer and cunninger, which is the Hedg-hog's way in the Fable; whereby they get into Mens Closets any way they can; and when they are once in, they spread their prickly Bristles to the disturbance and dispossession of the Master of the House, and make all their own. They got into *France*, God knows how; upon any Terms whatsoever: There they have been waiting for Occasions, or else have made themselves to do what they please now without controul.

I am sorry, not only for your Sake, but our own also, that many of your Nation are quite altered for the worse from what they were, and are perfectly infected by them with strange Doctrine: and I am afraid the Mischief will spread further yet, because none of your Advocates would undertake to plead the *University Cause* of his own free Accord, but required the Authority

thority of Parliament to support him in it: And since the *Anti-Coton* was prohibited, contrary to custom, I have some apprehension, that they will embroil ye in a Civil War: And I heartily pray God that such a thing may not be amongst ye.

I know there are many good and brave Men amongst you still; and I put you in the number of the chiefest of them; who, I dare say and hope, will never betray their Country; remembering well, that according to the old Word, Your *Feast* will be our *Vigil*. If I were not fearful of being troublesome to you, I would often make bold to write to you: but upon that Consideration I forbear, and am satisfied in hearing from other Friends that I write to, that you are in good Health. God grant you may long continue so. And thus I take my leave, and beseech you to love him that heartily honours you.

Venice, Octob. 22. 1610.

LETTER CXXII.

*To the Honourable and Excellent Monsieur
Gillot, of his Majesties Council in the
Court of Parliament.*

THE Advices you send me in your Letter of the 28th of June, about the way the most Christian King takes to recover his Dominions, were very welcome to me; for I was just wishing for some true Information about this Point: and

and I should be glad to know further, what the King's whole Revenue may come to, when he has gotten all that belongs to him; and some of the greater Particulars of this Matter.

As I have also a great mind to know what is done, when the Parliament makes any singular and remarkable *Arrest* in any Cause of Ecclesiastick Right, I should think you would do well to employ your leisure-time in the study of Theology and Church-history; for which I look upon you as so well fitted and prepared a Man, that you cannot need any Man's Directions about it, much less mine.

Yet however, in compliance to your Requests, I shall for once venture to give you my Judgment about the way that an ingenious Person ought to take; and to begin at the *School-men*, of whom you make such a particular inquiry. I will tell you, that you must take great heed of those Men of that Profession, that resolve things too *Magisterially* by the Forms of *Respondeo*, and *Dicendum*; as if they were Judges and Lords Paramount in all Determinations; but rather to read those Men that speak their Minds with some Reserve and Liberty for others to judg: and in things not decided, do not perk it up like so many Pedants over a Company of silly School-boys.

The University of *Paris* used formerly to advise with the best sort of them, and at last with *William Occam*, who is a very judicious Writer, excepting the barbarousness of his Stile. I have ever valued him above all the *School-men*. His Work upon the *Sentences* makes a Man
sprightly,

sprightly, and fit to judg of things. His Dialogues, which proceed from Speculative to Practicall Matters, are highly esteemed, where they may be read.

Gerson is a Man that manages well what he undertakes to talk of ; but he never made it his Business to handle things thorowly. *St. Thomas*, he runs the way the Jesuits and the Prelates do ; an easy Writer, and one that does not intangle ones Mind in Doubts and Perplexities, but over-resolves his Reader. If you will needs read him, you must be sure to examine him Point by Point : for such you find his Proofs to be, *most an end* : and he comes into the number of those which I mention'd at first.

If you intend to read the Disputes and Controversies that are now on foot, you will do well to remember that all Writers side with their own Parties, as they stand affected ; and do accommodate Matters according to their own Humour ; and consider amongst the Ancients, not what the Matter *really* is, but what *they* would have it to be.

Whereupon it is necessary to use with *these*, the Care and Caution of a good Judg, never determining but when all Parties are heard. But then as for attaining Knowledg in Church-History ; 'tis first necessary to get acquainted with the Chronology of all Princes, and famous Men that have been in the World : every one in their severall Times, and according to the Countries where they have lived. In the reading of Historians, you must be very cautious ; because they are *most an end* interested in some Party or other.

When

When you meddle with Controversy, the honestest of them all are the *English* Historians, *Paris*, *Hoveden*, and *Walsingham*.

The exactest and truest History of things is to be had from the Epistles of all Parties and other Writers of every Age. In reading, you must above all things carry an indifferent Affection along with you, and never ingage your Inclination so firmly to what you meet in one Author, as to leave no place for the Truth or greater Probability you may find in another. But to lay you down, according to my sense of things, one *general* and *infallible* Rule that shall help you in all Difficulties that may arise in the progress of your Studies, let me recommend *this* to you, to advise with the Jesuits, and when you have done so, to resolve every thing just contrary to what they tell you. ¶

There is, as you say, the Parliament still left to keep up the Bank, and hinder them from *breaking in* further upon you: but I still see the Waters prevail, and the Bank decay; and this makes me much afraid of a further Inundation. We here are fairly rid of their Company; but of their mischievous Tricks and Shares we have enough, and too much: and truly I can't tell, which is the greatest Mischief of the two, *that* which they did us, when they lived amongst us; or, *that* which they do at a distance from us. I am apt to think, by what I now see, that they have been receiv'd again into *France*, only upon the consideration of the greater Mischief they did that Kingdom, when they were banish'd out of it; and it may be, I am not mistaken. ¶

You

You overvalue me, when you think that the Jesuits do mind or regard me. Sir, be assur'd, that I am too low for such a Thunderbolt to reach; but that they are, I'm afraid, of the Number of those accurate Men, that have their Eye upon the least things that are.

However, every Body lies open to Dangers; and we can do no more but commit our selves to God in those things which humane Care is insufficient for.

I humbly intreat you to honour me sometimes with a Letter from you, which will greatly oblige me: And I do not desire you to write in *Italian*; for though I shall answer you in that Language, as being my Mother-Tongue; yet 'twill be all one to me, whether you write in that or in *French*.

Venice, July 22, 1609.

THIS CXXII Letter, I perceive, went about in divers Copies, in more Countries than one. Arch-Bishop Usher got a Copy of it; and Dr. Parr printed it amongst the Additional Letters in the end of that Arch-Bishop's Life and Letters. He that translated it, met with a Copy that had two remarkable Variations from this which I go by: One is this, that in the Directions about reading of Aquinas, my Book has it - *fara ben a punto per punto esaminare il suoi Scriti*: Which (allowing for the false printing of *Scriti* for *Scritti*) may be rendred [to examine Him, or his Writings, Point by Point]. But in that Copy which the Arch-Bishop's Letter was done by,

by, it was Soriti; or, gradual ways of arguing and concluding: It was easy to mistake one Word for another; and no doubt the Arch-Bishop's Copy was herein the truest. The other is this; my Book has it, *La piu sincera & fedele Historia si cava dalle Epistole delle parti*; which is as I have rendered it. But in the Arch-Bishop's Copy, it seems, it was *delli padri*: —from the Epistlés of the Fathers, and other Writers of every Age; which is also the best reading of the two. There is something wanting in the Arch-Bishop's Copy, about the Father's wishing to be informed, and about the French King's Revenue, &c. which is here; and the Date of the Letter which the Father answers, is not the same with this; nor that of the Father's own, there being ten days difference in one, and a whole Year in the other. So impunctual are Men in transcribing; and so various are Mistakes thereupon. But besides all these, there is another thing that is a Riddle to me; and that is in the very Inscription of the Letter: for in the Arch-Bishop's Copy, the Letter is directed to an un-named Abbot of S. Medard: And in my Book to Monsieur Gillot by Name, and one of the Parliament of Paris by Place and Dignity. How shall we do here? Was Monsieur Gillot Abbot of S. Medard? If he were, we learn something that we did not know before: But that's a Question; and any Body may at leisure resolve himself of it: But the Letter it self makes amends for all these Mistakes, being thought worthy to be preserved by such an admirable Person as Arch-Bishop Usher was: and so long as we have gotten the Letter, and such a Proof as this amounts to, that the Letter was written by Father Paul; let the

Jesuits

Jesuits make their best of the Uncertainties of Date and Title : and all the World besides learn where to advise with them ; and then what to do with their Advice : which is like the best way of dressing Cucumbers. So let's go on to the next and last Letter.

LETTER CXXIII.

[To Monsieur Gillot in Latin.]

Most worthy Sir, and honoured Friend ;

I Have received two Letters from you by the Post, and both at once ; one dated on the 6th of the *Kalends* ; t'other on the last of the *Nones* of *November* : both of them expressing your Courtesy and Kindness to me in an eminent manner. I shall answer both of them in this which I am now writing, observing the Order I find in yours.

Those high Commendations that you, Noble Sir, bestow on me, upon an imagination that I am the only Man that can write about the course of the Luminaries, as the Canonists use to word it ; or rather, the Eclipses, as I think it best exprest ; I dare not impute to any flattery of me ; because I know, that amongst the Excellencies and Vertues that do so commend you, you have too great a love for Truth and Ingenuity, to be guilty of any such thing. I must therefore ascribe it to your Good-will and Affection, as things at a distance are great-

er in our Esteem and Judgment, than when they are near and narrowly look'd into.

It was a wise Word of him that said, That Pictures are best seen at some distance. I know my self better than you can; and when I have been sometimes thinking of that Argument, I have been of the Mind, that it could not be exactly handled by any Man that was only a Divine, or a Lawyer, or a Statesman; but by a Man that is extraordinarily well vers'd in all three Faculties together.

See therefore how far I am from being sufficient for it! In my rude and imperfect Draughts, I only touch'd upon that Matter; not with a design of polishing and compleating it; but rather, of ordering and disposing it: nor did I lay down every thing about it that I could have said; but just so much as these times would bear: and what there was of it in my Letter, was only a design to urge you to declare your Opinion upon it: which as you do promise to do, so I greatly long to see it.

In the mean time I have carefully read over your famous Divine, Monsieur *Richier's* Considerations; who has learnedly and solidly managed every thing by *one only distinction*. I am not so superstitious in the use of Words, as to make any difficulty about *Barclay's* Instance. I know 'tis the nature of Examples and Instances, not to fit things exactly and nicely that they are used for: it is only *Resemblance*, and not *Identity*, that they serve for: and those things which only resemble others, must needs be different from them.

Let

Let that Example therefore pass; we will have no Dispute about it: let us consider the Doctrine. He says, There are two several Powers in one and the same *Christian Commonwealth*: the *Ecclesiastick*, and the *Kingly* or *Civil Power*; neither of which is subject to the other; but both of them are subject to God. I am afraid this is to make the Common-wealth to have two Heads: for now I must, as Logicians do, bring the matter to a sufficient Division. Either one of these is subject to the other; or if not, both of them are subject to one; or else they both remain Supream, and neither by turns nor any other way are subject to one another. He that will assert this last, will make a Monster of Government that cannot last: and I believe, that for this very Reason *England* and *Germany* were not able to keep in their former State. But he that will go about to make both subject to one, if it be to any Human Power, 'tis well, and I will not dispute it, but shall be satisfied in it: but if it be to a Divine Power, he will never avoid the Monster I was speaking of.

But if either be subject to the other, 'tis well. Our *Romanists* will have the Royal Power to be subject to the Papal; and so make one Christian Common-wealth, and the Pope to be the Head of it: whoever allows this, must make Kings no more than Clients and Beneficiaries; nay further, do by their Opinion, make them precarious Tenants that hold of the Pope of *Rome*.

For they are of the mind, that Kings may not only be deprived for their Faults, but for

any other Reason of the Church's Profit and Good; wherein as the Pope is made Judg, he only is the Prince, according to these Principles, that has Majesty and Sovereignty belonging to him. And why ought I not to infer and argue thus, when Pope *Clement* the 5th did Decree that an Oath of Fidelity to him should be taken by the Emperor? And you must not say that this is a singular Case concerning the Emperor; and that other Kings swear no such thing to the Pope: for now you will have to do with *Bellarmino*; who disputing at this time with his Majesty of *Great Brittain*, would have us think that there is I know not what secret Oath made to the Pope in the Baptism of Kings: but he will find an express Oath taken by them at their Inauguration, when they swear to their People; and from hence there will arise another sort of Conclusion.

I have seen the Duke of *Nivers's* * Oration for the King, printed at *Rome*; where the word *Obedience* is never named but in great Letters. But must it be so then, that the Ecclesiastick Power is to be subject to the Kingly? I am contented with it: for then the Church will fare, just as it did in *Justinian's* Time. No Man can better learn what the Government of the Church was, than by reading the

* Which is the Book, I suppose, that was also Printed at *Bergamo* in *Italian*, by *Comin Ventura*, in 1596, with this Title—, The Reasons and Examples alledged by the Duke of *Nivers* to *Clement* the 8th, in order to the Absolution of *Henry* of *Bourbon*, call'd King of *Navarr*.—A very idle thing.

the Novel Constitutions of his making: only *that* is to be explain'd; after what manner it may be that the Christian Religion may not be a worldly Thing, when it is made subject to worldly and politick Power. Concerning Power Ecclesiastical I have distinguished thus; That one part of it belongs to the Kingdom of Heaven; the other concerns the external Government and Discipline of it.

I do not speak of Powers abstractedly, or as to the Essence of them; but after the Italian way of Speech, as we call him that is chief in a City, the *Podestà*. And that I may explain my sense of it further; it must needs be, unless we will have a Kingdom to be a Monster in point of Government; that either the King must be subject to the Primate, or the Primate subject to Him: and so I avoid all Abstractedness by those words. Monsieur *Richiers* did ingeniously decline the Absurdity, when he says, That they are both of them so affected and co-ordinated, that they mutually help each other; and that God has seen it fitting, that they should both be link'd together by mutual Helps, as so many Bonds; and that the Primate has Power over the King in Censures, and the King, Power over him in Punishments; and that this is the Sense of the Canon *Duo sunt*. Dist. 96. Because I greatly desire to be thorowly acquainted with this Doctrine, I must desire to lay down ingenuously that Scruple which they put in my way; not out of any contentious Design, but with a purpose of learning and knowing further. And the Difficulty that arises,

does not seem to be removed by what has been said, but grows stronger. For what if the King and Primate should both take the same Matter to themselves; and the Primate make use of his Censures against the King; and the King on t'other side make use of his Punishments upon the Primate? would not the Commonwealth be disturb'd at this? Let us come to a Hypothesis: I may propose to you the *Venetian* Controversy: the King says that Church-men have too much Lands already; and that it is not for the Good of the Commonwealth that they get any more. The Primate by his Censures will have the King to revoke this Edict. What now if the King should take from the Primate, his Life and Estate? And now you see the monstrous Form of such a Commonwealth. I should willingly tell Monsieur *Richiers*, that they cannot be link'd together by any Way, Bonds or Ties; unless one of the two be wholly and in all things subject to the other.

For divide the Offices of the Commonwealth into a thousand Parts, and give the King nine hundred of them, and yet make the King inferior to the Primate in the odd hundred that remains, and with that last tenth part he will be able to trample upon the King, and get into his Hands all the other Nine. We find this by experience, where a Magistrate has a casting Vote, and is unaccountable, he presently makes the Administration of the Commonwealth his own: for when any thing happens, which he has a mind to take cognisance of, he declares that to be in his Power; and to be so without further

further Appeal. That the Bishop should mutually assist the Governour, and the Governour him, is good and profitable, if both be under the King: a middle Way, of serving or commanding the King, I can see none. I once said, There are some things, which mutually help each other; as a Commander of Souldiers in Ships, and a Sea-Captain: the Sea-Captain is under him, when they come to fight: the Commander, under him, as to matter of Sailing and working his Ship. But then I said again; This is not amiss, if both are under the King. But here you may say, that the King himself commands the Souldiers at Sea; and he, even in matter of Navigation, is not under the Captain or Admiral: and you will tell me, Will not the King obey him, when he has given him his Place in the Ship for his own Safety? Shall not the Admiral or Captain here command the King? Yes, he must; but the reason is, because the King in this Case brings himself under Command; and he that commands Him, must be commanded by Him; because his right of Command depends upon the King: and if the Admiral commands the King by any other Power but his own, the King is turn'd out of his Power, and the Admiral turn'd Rebel.

In a word, Majesty admits no Mutuality, but all Power must depend on him, and be under him. Nothing must be greater than the King; nothing must be equal with him: if you are exempted from him; if he stands in need of precarious Help, he has no Kingdom. Here I meddle not with Persons. For *Lucius* and *Marcus*

were only one Roman Emperor ; and the *Venetian* Nobility makes but one Prince. And Monsieur *Richiers's* Example taken from the Goldsmith and the Coiner, is not current ; but as both of them are under the Prince or People, who set the Price upon the Metals they work upon ; make but them subject to no none, and presently they will be at a loss about the value of the Bullion. Let these things be said by way of Question.

As for what I touch'd upon in my Letter concerning the Kingdom of Heaven ; Christ is a Priest and King without doubt : He hath made us all, says *St. Peter*, Priests and Kings : that is, he hath made his Church a Royal Priesthood, by making his Ministers partakers of the Royal and Priestly Power. Admit this ; he hath made his Stewards and Ministers Vice-roys in his absence : this is certain : *As my Father sent me, says he, so send I you :* but that Power is not of this World ; it belongs to the Kingdom of Heaven : it neither receives nor gives any thing of mutual help, from or to an Earthly King. And there is no wonder at all in this : for they do not walk together ; they cannot meet together. Christ's Minister and Vicar has his Conversation in Heaven, from whence we look for Christ the Saviour, *Philip. 3.* The King of *France* has no Diminution of Power, because his Dominion does not reach up to the seven Stars. The Kingdom of Heaven is farther off from the *French* Nation than those Stars are. The Kingdom of Heaven is within you, says Christ, *St. Luke 17.* But whether an earthly Prince

Prince does any thing towards the Kingdom of Heaven, he will be best able to say, who learns by History how much more it thrived under *Dioclesian* than under *Constantine*. No Body comes after Christ, but one that takes up his Cross.

The Kingdom of Heaven began by the Cross; 'tis augmented and perfected by the Cross; not but that the Church may flourish under Peace, but because God doth sometimes plant it by the Favours of Princes; and sometimes plant and increase it by Persecutions, through Honour and Dishonour, by evil Report and good Report, 2 *Cor.* 6. All things work together for good to those that love God. I have not took the word of *the Kingdom of Heaven* as meant of the Church [here below]; and so I conceive the Scriptures teach me to understand it.

They are Christ's Ministers, who have the Keys of the Kingdom committed to them: No Body can say properly, that he that keeps the Keys of the House, is the House it self: and in the first and second Chapters of *St. John's Revelation*, those words; * *Thou hast made us unto our God Kings and Priests, and we shall reign on the Earth*; are not only spoken of his Ministers, but of all else of every Tribe, Language, People and Nation, that are cleansed and redeemed by the Blood of Christ. But I never dispute

* These words are in *Revelat.* 5. 10. and not in the 1st and 2^d. Chap. of that Book; though there is something of like importance in *Rev.* 1. 6.

spate willingly about Names. Let it be so, that, as when we speak of the Kingdom of *France*, we do not only mean the People, but also the superior Order of Men, and the King himself; so let it be understood of the *Church*, that upon that Reason it may not only be *all of it* call'd the *Kingdom of Heaven*; but let those that govern it, enjoy that Title too.

Yet for all this it would be but ill for the Kingdom of *France*, if the second Signification being not laid aside, and retain'd no further than the Name or Word goes, all others should have no manner of Right or Property left them in the Kingdom: for what there is appointed in the Canon * *Bene quidem, Dist. 96.* is very manifest of it self. These things I have been the larger in, that I may get you, Worthy Sir, to let me know your Opinion in them, though it be against your will: for I have not said all this in any purpose of determining Matters, but merely for the sake of doubting, and learning more.

And so I come to the other parts of your Instances: to that first, where you dislike the Omnipotence of the *Gyants* [the *Anakims* of *Rome*]; and that you may be brought to believe it, let me tell you the *History* of it. The Title of *Vice-Deity* being so luckily found out in the time of this very Pope; the first Man, that I know of, that trimm'd the Pope with it, was

* That Canon forbids all Laymen to dispose of any Ecclesiastick Matter.

that sweet *Dominican* Prior, that was Author of those *thundering Theses*, which I think you have seen: and when once he had made it the *Vatican-Court* word, others took it up after him, and he was a *Clown* that did not call his *Holyness Deputy-God*: and when the *Flattery* began to look to very big and *staring*, it was for three whole Months brought under the *consideration* of those wise Cardinals that sat *Presidents* at the *Inquisition-Board*: and there was some little debate about *reproving* and *discountenancing* that *blasphemous new Compliment*. But here the *Pope* clapt in with his *Wisdom* above theirs, made them know, that he lik'd the *Title*, and would have no Man denied *Liberty of Conscience*, that had a mind to *bestow* it on him. Now, Sir, forbear knitting of your Brows, if you can.

Those Instructions that you are providing, I pray make haste to get printed: for the *Poison* being spread, there is more need of *Antidotes*. If the *Jesuits* are so called, to ——— 'twill be no loss at all, if there be not so much as one of them left behind; never regard them. Believe me, Sir, you have hitherto done so well; that they have done you all the spight they are able to do: if they could do more, they would be sure to shew it. I have seen *Cotton's* first *Questions*; which are so far from being tokens of a practical Mind, that they are nothing but Proofs of an idle and frothy one: I took him for a better Scholar than so. We have here a certain Friend of that Society, who intends to turn them into *Italian*, and print them: if he does, you shall be sure of a Copy.

That

That which you ask me about our *Order* of the *Servites*, I must thus answer: The Original of them was at *Florence*: Some Merchants of that City made themselves a Colledg, in the Year of our Lord 1230: about which time that Country abounded with Men of such Projects and Crotchets. Their Devotion was first in praising ——— because they were continually busy in singing Praises to the Blessed Virgin; they began to be *Mendicants*; being habited in Black, (as the way of all new Colledges then and there was) that they might be in a Colour futable to the Blessed Virgin's Sorrow, -mourning for her Son.

So much for the reason of their Institution. The common People then gave them their Names of the *blessed Virgin Mary's Servants*; and so they were called *Servites*: and from hence have we, their *Successors*, the Name they were call'd by, and the *same colour'd Weeds* they wore.

What you tell me concerning the Original and Life of *Barclay*, and his Son's Learning, I am glad to hear; and I do the rather value the Man, because as he is a Friend and Client of the *Jesuits*, he is not tainted with the *Plague* of their Doctrine.

The thing that you are debating with your self, whether the Name of *Power* in the Church be admittible or no, is really worthy of your Thoughts and Deliberation. No body should much need to regard *Words* and *Names*; but that evil and perverse Men do by abusing *them*, abuse *things* also: as when once they ingrossed the *Name* of Church to *themselves*, they presently feized

seized upon those *Goods* and *Estates* which belong'd to the whole *Church*, and were only in the *Dispensation* of the *Ministers* of it, as *their own proper Inheritance*; and shut out every Body else from any right of meddling with them.

Though I am a Man that hate exceedingly the *abuse* of the word *Power*, yet I think it may be safely used; because the Apostle in the 2d *Epistle* to the *Corinthians* doth twice use the word ἐξουίαν, using a * *Verb* made of that *Noun*, in the first *Epistle*, in a sense of *Commanding* and *Governing*: tho I, in my imperfect things, did use to speak freelier formerly in the *Matter* of *Ecclesiastick Ministry*.

But those of *Rome* have therefore made me to be drawn in *Effigie* in *Hell*; because I did not allow them a *coercive Power* over *Sovereign Princes*; nor over any *Body else*, but by some *grant* of those *Princes*.

Being quite tired to day in writing *Letters*, I was fain to let a *Friend* write this for me, as I dictated it to him; and fancying my self speaking personally with you, I was pleas'd at it. But I see I have exceeded my *Bounds*; yet I am not sorry for it, because it may be, this may stir you up to be even with me. I have been free with you, in committing these rude and imperfect

* The words in the Copy are these—Unius nominis certum in priore Epistola in significatione imperandi & dominandi usurpas—Which in all likelihood, is a blunder of the Printer or Transcriber, putting unius for illius, and usurpas for usurpans; the Author meaning ἐξουσίαν & ἐξουσίαν, which St. Paul uses in 1 Cor. 6. 12. & 7. 4, &c.

perfect Thoughts to your Judgment; which I would not have every Body know.

Some Men are so prepossessed with darling Opinions, such *δοξολατρειαι*, or Worshippers of their own Imaginations, that they are presently offended, if a Man do not speak very softly against them: who notwithstanding are not worth offending; because, whether they are deceived by others, or do deceive themselves, there is no getting of them out of the Fetters of those Opinions. Accept these Trifles of mine kindly; and so farewell.

Venice,
Decemb. 1.
1609.

Your most humble and
devoted Servant,

Friar Paul of Venice.

Two Epigrams of the same Author's.

AD terras age, nate, vola, decoxit Olympus,
 Nec tibi digna satis præmia ferre potest.
 Nate vola; te Roma manet; pete mænia Romæ.
 Illic te forsân Pontificem facient.
 Quod si contigerit, tunc maximus optimus, & mî
 Par eris, & nostra hæc sceptrâ vicesq; geres.
 Sic pater; ac natus; quorsum hæc mihi regna? nepotes
 Quos ditem nullos, magne parens, habeo.

In impudentem adulatorem, qui Pontifici Divinitatem, Omnipotentiam & Monarchiam assentatoriè adscripsit.

LAbere nate polo; non hic tibi digna rependi
 Possunt laborum præmia:
 Nate tibi tellus ingens tibi Roma petatur
 Quæ pene surgit æmula;
 Sedibus æthereis hominesq; interserit astris,
 Nostroq; miscet cœtui.
 Illic te excipient forsân proceresq; patresq;
 Sacro rubentes murice.
 Illic Pontificem forsân te celsa videbunt
 Urbis superbæ mænia.

THE END.

Books printed for Ric. Chiswell.

Fasciculus Rerum Expetendarum & Fugiendarum prout ab Orthuino Gratio Presb. Darent. Editus est Colonia 1535. in Concilii tunc indicendi Usus & Admonitionem, ab innumeris mendis repurgatus. Una cum Appendice Scriptorum Veterum, (quorum pars magna nunc primum è MSS. Codicibus in lucem prodit) qui Ecclesie Romanæ Errores & Abusus detegunt & damnant, necessitatemq; Reformationis urgent. Opera & studio Edw. Brown. Fol. 2 Vol. 1690.

The History of the Council of *Trent*, in Eight Books. In which, besides the Ordinary Acts of the Council, are declared many notable Occurrences which happened in Christendom during the Space of Forty Years and more. And particularly the Practices of the Court of *Rome* to hinder the Reformation of their Errors, and to maintain their Greatness. Written in Italian by the Wise and Learned Father *Paul* the Venetian, of the Order of the *Servi*. Englished by Sir *Nathaniel Brent*, Whereunto is added the History of the Inquisition, and Life of the Author. Fol.

Dr. *Burnet's* History of the Reformation of the Church of *England*. Fol. in 2 Vol.

Rushworth's Historical Collections to the End of the Year 1644. in 6 Volumes, Fol. (the two last whereof very lately published 1692).

The Jesuits Memorial for the intended Reformation of *England* under their first Popish Prince. Written by Father *Parsons* 1596, and prepared to be proposed in the first Parliament after the Restoration of Popery, for the better Establishment and Preservation of that Religion. Published from the very Manuscript Copy that was presented to the late King *James* the Second, and found in his Closet. With an Introduction, and some Animadversions by *Edward Gee*, Chaplain to Their present Majesties. Octavo. 1690.

Anglia Sacra, sive Collectio Historiarum partim antiquitus, partim recenter scriptarum, de Archiepiscopis & Episcopis Angliæ, à Prima Fidel Christianæ Inceptione ad Annum 1540. Nunc primum in Lucem editarum. Opera Hen. Wharton. In 2 Vol. Fol. 1691.

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Boys made Pops
page 30,

